

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 425.—Vol. IX.] LONDON, MAY 24, 1878. [Double Sheet—Price 1½d.

ORIGIN OF BUDDHISM.

Last Sunday evening the fourth of the series of trance discourses on the Origin of Religions was delivered by Mr. Lambelle in Doughty Hall. The audience was the smallest we have seen in this place for a long time, there being not more than seventy persons present—a fact perhaps attributable to the unfavourable state of the weather. Below we append a summary of the address, merely giving the most prominent features treated by the lecturer. Miss Waite read, with her usual ability, a poem from "Poems of Progress," which was well received. Mr. Morris presided.

Address.

It has been remarked by one of our esteemed friends, that our review of these primitive religions is too brief, and that a little more time might be used in dealing in a more specific manner with the various circumstances. Acting upon that suggestion we hope that the improvement will be profitable to all. To-night we are to consider one of the most important branches of religious thought that has ever been participated in by human kind in any period of the world's history—a system which even now, at the lapse of 3,500 years, numbers its devotees by millions of earnest, thoughtful people.

Before proceeding to deal with the main subject of Buddhism, it is necessary that we trace its founders, and endeavour to fully account for their origin, and afterwards we shall be better able to judge of its development and progress. If, then, in our inquiries in this direction, necessity compels us to traverse ground over which we have already passed, we trust that you will bear with us, according unto us that sympathy which has not been withheld on previous occasions. The Buddhists were the direct descendants from the ancient stock of Hindoos whose religion we traced on a previous occasion, but they were also a protestant race, a division from the school of Brahma.

The religion of the Hindoos originally recognised the sun as the source of life and motion, and they consequently worshipped that power as their god; and this thought can be readily traced through all the sacred writings of this people. But in a time, or as soon as reason began to unfold itself, they found that there must of necessity be a Being who, as the author of the sun, endowed it with life, and with the attributes of light. Though they failed to define or comprehend the majesty of that power, they were, nevertheless, most earnest in their devotion and adoration of it. This people, rising in intelligence and importance, looked on the whole of nature, and represented their conceptions in terms mystical and symbolical, and seeking to know more of the "Intelligence which rules," they founded a school for the practice and pursuit of their philosophical ideas. No sooner had this been effected than there issued from these philosophers a plan of creation, from cosmic matter to that of the "*Maruts*," or the mind-born sons of God. These were comprehended under the name of the *Vedas*.

Probably many of the principles inculcated in these ancient books are familiar to you; but it would appear that there are many false ideas associated with them, owing most likely to the want of perception in inquirers to distinguish the substance from the thing represented. Thus, to the uninitiated, there would appear to be hosts of imaginary deities, but these are only the terms employed by them to shelter their religion from the different castes of people, who from their *varna* were considered unworthy of receiving, in a clear form, the truths of their religion. These "deities," or "divinities," are not separate or distinct, but are all parts of one soul, *atma*, which is subservient to the will of the one great soul *Mahan atma*. The *Mahan atma* is the ruler, and to these other parts of him are allotted certain duties, and in accordance with these duties some are said to be "born" and others to be "unborn." These deities were supposed by them to be the presiding intelligences that watched over various departments of human life. In the *Rig Veda* the Creator, or Sovereign Ruler, is styled the "Unnameable Creator," and these other "divinities" are but representatives, servants, and agents. These are—*Indra*, the chief, and *Agni*, the blender of all things. The powers of these were spoken of in treating of the religion of this people on a previous occasion, therefore it is unnecessary to again refer to them specially.

He who observes carefully will at once see that the doctrines perfected and taught in the *Vedas* are only repetitions of the views entertained by the forefathers of this people; for it will be remembered that the elder Hindoos, in their first conceptions of God, acknowledged the Sun as the Creator, and the planetary bodies as his messengers, or *disposers*, as the ancients named them, from their supposed influence over human life. And from the whole it will be seen that these people worshipped one "God" as the Supreme Ruler of the Universe; that human souls are but parts of the one soul *atma*; that these souls have existed in a state before their birth into or contact with mortal life; that these souls will continue to exist, or survive the destruction of the body; that all things are but emanations of this one Supreme Being, and that matter is the farthest effect of this power; that as matter has continued to exist from the beginning of time, there is every reason to suppose that it will endure until the end of the same.

Such are the teachings of the *Vedas*, though time would not serve us to enter more extensively into their various doctrines, connected with the philosophy of existence, in the three stages of our life. These Vedic writings were, and are still, preserved by the Buddhists; in fact, it was their preservation alone that caused the division in the ranks of the Hindoo religion.

Man, feeling the dignity of his position through being "lord of all creation," arrogates to himself certain prerogatives, which he exercises at will; none of these are more strikingly set forth than by the desire to encompass all things, thus allying himself with the attributes of a god. So it was with the ancient schools of Southern India: they would create fresh forms in order that they might be separate from their neighbours; and so early as the time of which we now speak, the most serious contentions arose about the caste of party. The ancients were originally a black curly-headed people, like the negro of the present day; but a higher development of mind, and other causes combining, rendered a certain class of them of a lighter colour, as the term used for caste would imply. This they considered a privilege denied the other blacks, and thinking this a superiority, they separated themselves, and raised as strict a line between the "lighter shades" and the blacks, as ever existed between plebeian and patrician in ancient Rome. Now the light-complexioned and followers of the schools were no longer content with the ideas of God as written in the *Vedas*, or as held by the blacks, but they originated fresh names for creator, regenerator, and destroyer, as Brahma, Vishnu, and Siva. The ancients that preceded them had not laid down the principle that the destroyer was opposed to the creator, and no words to that effect can be traced in any of the *Puranas* or *Vedas*; so that we can positively claim that the idea usually entertained with respect to the Evil One was first brought into existence by the Brahmans, the fol-

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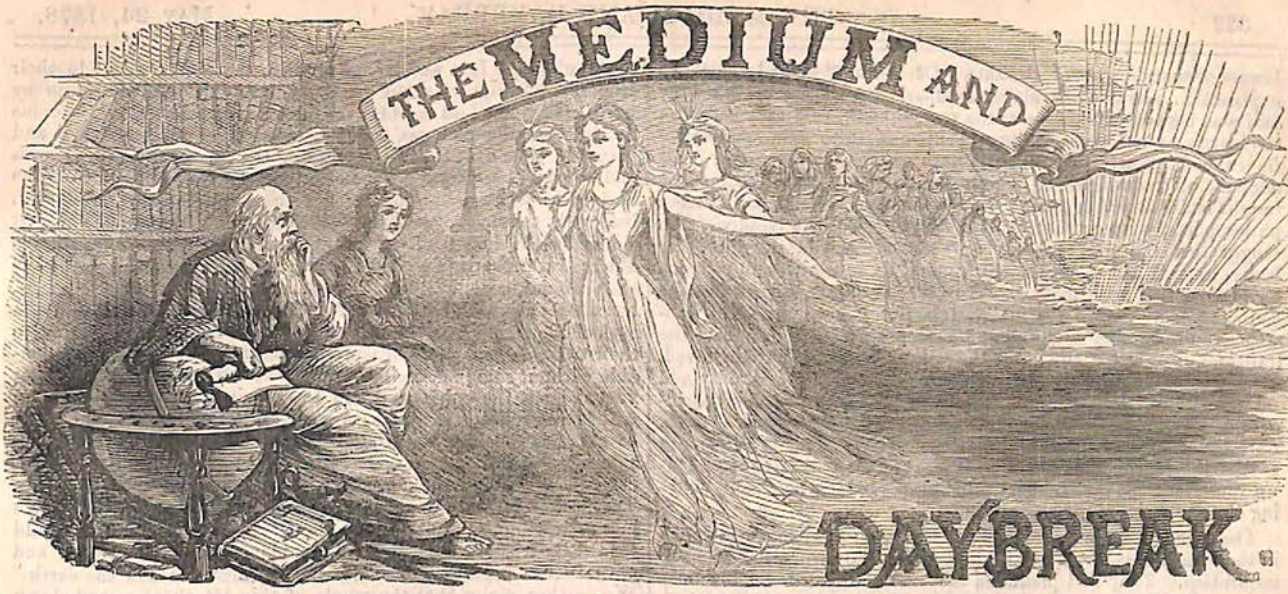
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He who observes carefully will at once see that the doctrines perfected and taught in the *Vedas* are only repetitions of the views entertained by the forefathers of this people; for it will be remembered that the elder Hindoos, in their first conceptions of God, acknowledged the Sun as the Creator, and the planetary bodies as his messengers, or *disposers*, as the ancients named them, from their supposed influence over human life. And from the whole it will be seen that these people worshipped one "God" as the Supreme Ruler of the Universe; that human souls are but parts of the one soul *atma*; that these souls have existed in a state before their birth into or contact with mortal life; that these souls will continue to exist, or survive the destruction of the body; that all things are but emanations of this one Supreme Being, and that matter is the farthest effect of this power; that as matter has continued to exist from the beginning of time, there is every reason to suppose that it will endure until the end of the same.

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Man, feeling the dignity of his position through being "lord of all creation," arrogates to himself certain prerogatives, which he exercises at will; none of these are more strikingly set forth than by the desire to encompass all things, thus allying himself with the attributes of a god. So it was with the ancient schools of Southern India: they would create fresh forms in order that they might be separate from their neighbours; and so early as the time of which we now speak, the most serious contentions arose about the caste of party. The ancients were originally a black curly-headed people, like the negro of the present day; but a higher development of mind, and other causes combining, rendered a certain class of them of a lighter colour, as the term used for caste would imply. This they considered a privilege denied the other blacks, and thinking this a superiority, they separated themselves, and raised as strict a line between the "lighter shades" and the blacks, as ever existed between plebeian and patrician in ancient Rome. Now the light-complexioned and followers of the schools were no longer content with the ideas of God as written in the *Vedas*, or as held by the blacks, but they originated fresh names for creator, regenerator, and destroyer, as Brahma, Vishnu, and Siva. The ancients that preceded them had not laid down the principle that the destroyer was opposed to the creator, and no words to that effect can be traced in any of the *Puranas* or *Vedas*; so that we can positively claim that the idea usually entertained with respect to the Evil One was first brought into existence by the Brahmans, the fol-

lowers or worshippers of Brahma. Of course they had their own explanation about their claimed superiority or caste; this they said was because they were of the second birth, that they had been re-incarnated and were only again upon earth to gain more experience, before setting out on their path of unending progress. This doctrine of transmigration, which, for so long a period of time was taught and believed in by many of the ancient Grecian and Roman philosophers, was a corruption of the teachings of the Hindoos, who taught that the soul on leaving the body would inhabit other bodies until it had been purged from all its infirmities introduced by a connection with matter. This they certainly taught, but the bodies spoken of were not material bodies, but composed of substances suited to the situation and circumstances of the soul during its career of progress, and not as the re-incarnationists have believed, as that would, according to the teachings of the Hindoos, only add imperfection to imperfection, instead of affording means of purification. Thus the Brahmans, instead of introducing a nobler faith, only added to the fogs and mists of ignorance. This is all we can say for the Brahmanic faith, that it was and is the result of a puffed-up vanity, lacking the essential principles of brotherhood, and denying the equalities of all human souls.

The Hindoos were not entirely in the rear; they had continued in the earnestness of their faith and drank daily from the fount of inspiration. They had predicted that one of royal descent should come and deliver them from the envious treatment of their superiors—the Brahmans. Long had they expected the promised redeemer; at last a prince was born in the *Sakya* kingdom, and the skilled in prophetic lore claimed him as the messenger foreshadowed. At all events the predictions which said that the child would survive, but that the mother would die within three days, were fulfilled, as *Maha Yaha*, the mother of this prince, died on the second day after giving birth to him. He grew in wisdom and in strength, and by heeding the instructions of those in charge of his training he soon startled them with the profundity of his knowledge. Applying himself to the teachings of the Brahmans, and being made acquainted with the rivalry and prejudice existing between the Hindoos and Brahmans, he resolved on severing this class distinction, and of inculcating a higher code of morals. He diligently studied the ancient writings, and observed how that the *Vedas* and *Puranas* were infringed and their lustre taken from them by the corrupt interpretations of the Brahmans. Such was the early dawn of the founder of the religion of Buddha—a religion never excelled by any other system that ever prevailed either before or since, and a philosophy which has been the base of all suceeding forms and beliefs.

There are seven kinds of Buddhism, but the one of which we have spoken is the original and first form; this people belonged to the Aryan tribe, who, flying from the persecution of the sun worshippers, took refuge in the hilly districts of the country. The name of Buddha was given to the founder of their faith, *Gotama Sakya*, in honour of his interior wisdom,—the word *Buddha* meaning, in the original Sakyan dialect, wisdom. Every other form or branch of Buddhism has its name in the native vernacular; thus there are over thirty different renderings of this one name. The principal divisions, or the seven leading classes of Buddhists, thus express the name of their founder: Boudh, Bod, Budd, Buddon, Boutta, Bodha, Pooha. The influence of this religion has struck out into all nations and countries. It entered into Egypt, founded the school of the Hierophants; was carried into Italy, and laid the foundation for the Grecian philosophy; it cast its powers into the Western Hemisphere; it spread into Gaul, and was from there carried to this country and the sister isles; in short, its principles are to be found in all subsequent religions. And well it deserves to be so thought of. If its truths could be distinguished apart from all prejudices, it would be acknowledged as fully entitled to all the recommendations it can receive at our hands. Its doctrines abound in lofty sentiment and heaven-born inspiration, marking it as one of the clearest expositions on the soul and the after-life that have been given to man. True, its terms, if taken in their literal sense, do not unfold that inward principle, but when viewed apart from the mystic and symbolic language, this religion fully merits the honours claimed on its behalf.

The doctrine of emanations, so satisfactory when thoroughly understood, explain what philosophers have been in vain endeavouring to grasp; their definition of a God infinite and supreme is the most noble conception ever yet accepted. But do we claim that *Gotama Sakya* perfected this, and in his short career fully established this religion? By no means; still we say, that he, as the founder, laid the path open for others to follow in and improve upon. Later developments in this faith claim that *Gotama* has appeared on earth seven successive times, each time in a new body; but, it must be understood, that such is no part of the Buddhistic belief, and, although it is to be found in some writings in the possession of that people, it is not authorised in any form by the leaders of the sect.

Of the doctrines themselves we must speak on another occasion. A few words only can we say to-night in reference to the name of Buddha. We have remarked that the name of Buddha was given to *Gotama* by his disciples, in honour of his penetration and skill in the supreme philosophy. There were two kinds of philosophy known and practised by the learned in India in these days of which we are speaking; the one was the inferior philosophy, which related to the earth and things terrestrial; the other was the superior philosophy, which taught the nature of the soul and things celestial. For a proficiency in this latter knowledge the disciples of Gotama called him Buddha, in exactly the same way in which the disciples of Lao and Kongf applied the affix of Otze to their names. Wisdom was not God, but was the chief attribute by which He created all worlds: the power exercised by the Supreme in directing the changes, and regulating the affairs of man and planets. That this is so is seen from the 1st chapter of Genesis and in the 1st verse. What, do you mean to infer that the Scriptures written by Moses under the direct inspiration of God, belonged to those "heathen" idolaters the Buddhists? Most decidedly we do. And we would further accuse your translators of a wilful perversion of the truth of the text by rendering it in the words found in your Bible. We would not say they were ignorant, but that they wilfully committed the error in order to blind the eyes of the people and to keep them from tracing the Scriptures to their true source. But, perhaps, so great an assertion is unpardonable without some reasonable explanation offered. This we tender you. (Here the spirit spoke in the original tongue, a report of which we cannot give.) These words in the original could never be taken as meaning "in the beginning;" and what goes more in support of our assertion is, that these same translators have in another place rendered these words in the sense that we claim for them. The words in question, in a Latinised form are *Rasitba*, which means wisdom, so that the words, if rightly understood, would read "By wisdom God created the planets and the earth;" and not "In the beginning God created the heavens and the earth." We further claim that the whole of this 1st chapter, and down to the 4th verse of the 2nd chapter, is the Buddhistic account of the creation; and that from the 4th verse of the 2nd chapter down to the middle of the 4th chapter of Genesis the Hindoo account of creation is presented; that they are really of two separate origins. This is proved from the fact that in the 1st chapter we are informed that "God created male and female, in His own image created He them;" and in the 2nd chapter we are informed, that there was not a man to till the ground, but that a mist arose from the ground and replenished it, and that God created man from the dust of the earth and breathed into his nostrils the breath of life; and there was found no helpmeet for man, so God created woman from the side of man, and they were of one flesh. Now this latter account follows what had immediately preceded it, that God had completed His work, and saw that all things He had made were good and rested on the seventh day, and blessed it. How, indeed, can we reconcile these accounts with reason? Shall we say that the inspired penman, Moses, committed a most palpable error, or shall we conclude with reason that the two chapters containing, as they do, two separate accounts of creation, are from two independent sources? Surely the latter will be the verdict of all reasonable unprejudiced minds. More have we to say yet on these important subjects, but time and other considerations forbid us for the present entertaining them.

And now to bring our remarks to a close. The present effort may have been a tedious recital, but the circumstances narrated seemed to be of essential importance for the further elucidation of our subject, and we trust that the ideas presented may not prove a fruitless attempt on our part to clear away the accumulations of ages of bigotry on these subjects of religious progression, but that in the name and purpose of truth we may be instrumental in removing all obscurities, and revealing in primitive simplicity the soarings of the soul after things immortal. We are confident, the more you look into the past, and the further your thoughts penetrate, the clearer will you discern the character and power of the Infinite, apart from the sophistications of society. In our next address we shall speak with more direct reference to the practices and precepts of Buddhists as taught by Buddha and his successors. May we kindly entreat of you to lay aside all prejudices and all thoughts of these "heathen" people, and to view them in that charitable sense becoming all those who profess to be sons of God and the children of one common Parent.

SPIRITUALISM IN THE PRINCIPALITY.

MR. MORSE AT CARDIFF.—*Continued from last week.*

(Reported by Mr. A. J. Smart.)

GOD; A CRITICISM AND A DEFINITION.

This, the concluding lecture, was delivered at the Town Hall on the evening of Sunday, March 17, to a crowded audience, many of whom must have been severely stung by the somewhat unpleasant truths which "Tien" found it necessary to tell them in the course of the address. However, they bore it like martyrs, and were doubtless benefited by the treatment.

All mankind realised, instinctively, the necessity for some supreme or governing principle or power. It was an idea running through all religions, from the lowest fetichism up to the highest form of spirituality of which any record was to be found.

The question was—Had God ever specially revealed Himself to any one person, or set of persons? or, on the other hand, had mankind been working up to the God-idea slowly and laboriously, perfecting the conception step by step, and ever working onwards to a grander conception of the nature, character, and attributes of God? Many would argue that God was not an evolution from the consciousness of man, but that He had revealed Himself to man's consciousness. But every religion in the world had its own particular God. The Mohammedans say that Allah is God; the Brahmans that Brahma is God; there were all the other gods that were prevalent in the various eastern mythologies and pagan religions. As to the Christian's God there was a difficulty, for some said that Jesus Christ was God Himself on earth; others that He was only the son of God, and that God the Father was in heaven. Then there

was the Jehovah of the Jews; the God of the man of science—Force; and the God of the Spiritualists—the Infinite and Divine Power that governs the universe. Either all these ideas of God that humanity entertained were capable of being harmonised and brought to one focal centre, or else all these ideas, but one, were wrong; and that one was, of course, the favoured religion of the world.

As to the Christian notion of God, there had been read from the Scriptures some of the commands of that Being. If that was the God of the Universe, then was the universe greater and grander than the God that governed it. But it would be answered—That was Jehovah, the God of the Jews. Well, if that was not our God, but the God of the Jews, why bind up the Old Testament with the New? We were clearly in possession of a God that did not belong to us. But was it not commonly accepted to be the very *same* God in both the Old and the New Testaments, from the first chapter of Genesis to the last chapter of Revelation? The God of the Jews was a personal deity—a being in the form of a human being; and, it was submitted, directly we personalise and localise a deity we detract from his infinitude, because a *person* could by no manner of argument be made infinite in extent or operation.

If Jesus of Nazareth, who preached brotherly love, and kindly deeds, and noble living, to His followers, was God, then could we bow before that God with pleasure as against the God whose character was pourtrayed in the verses that had been read. But again the difficulty arose, that Jesus was a man, living here in this world; and metaphysical arguments as to the fulness of the Godhead and the humanity that were blended in Him, by no means detracted from the force of the agument that, being a man, limited by organic structure, he could not have been infinite.

It had been said that an honest man was the noblest work of God. The statement might be paraphrased by saying that an honest God was the noblest work of man. If the character and attributes of the Jewish Jehovah were compared with the character and attributes of the Christ-God of the New Testament, it would be found that Christ-God as far exceeded the character of the other Jehovah as high noontide exceeded in glory the deepest midnight gloom.

A personal God was not *necessary* to the government of the universe. Man, however, found it difficult to conceive of the existence of a Divine Power apart from the conditions of individuality, because he could not possibly conceive of himself as apart from individuality. Humanity looked to God, in Christian countries, to assist it, to take care of it, to watch over and protect it; and this trust in God was held up as being one of the great and leading features of all religious life. Was it a wise trust? Should we carry our woes to God, and ask Him to remove them? Did we believe that God knew what was best for us—that He cared for our individual happiness and well-being? Did we believe that His grace and mercy abide for ever? that He chasteneth those whom He loveth? that He is ever watchful and all-wise? If we believe these things, why ask Him to remove one affliction, or alleviate one single sorrow, that might be encountered? Our prayers contradicted our belief. We (continued the speaker) believe in the goodness of God, in the wisdom of God, and in the justice of God, and are thus content to take all the issues of being as they unfold themselves, feeling that He knows best, and we may truly say, "Thy will, not mine, be done."

But the God of all being was regarded as the God of battles. When Christian nations war with each other, the ecclesiastical hierarchies implore the Divine assistance, and grace, and strength for their armies, and this, too, in the name of Jesus, the Prince of *Peace*. Oh! if there be one thing that would make angels weep, and turn away in pitying sorrow, with the tears of agony for mankind's forgetfulness streaming down their angelic features, it was that nations should pray to God to help them slaughter each other, and close their supplications in the name of Jesus Christ, the Prince of Peace. If ye be Christian men and women, if ye have one spark of Divine goodness burning never so faintly within you, for ever henceforward cease from asking God and Christ to help you commit murder.

There could be no question that God was omnipotent, omniscient, and omnipresent; a god not possessed of these three attributes would be a species of being that could not possibly be comprehended. One other attribute he must possess, without which the other three would be practically useless,—omni-intelligence. God, then, must be the intelligent force, omnipotent, omniscient, and omnipresent, superintending, directing, and evolving all the orders and powers of nature and of being. Therefore God must be the great, eternal Mind behind the universe, the Divine Energiser, the eternal Director and Governor of the Universe, man's Source, and ever man's Controller and Director. The proposition was to be proved very simply. The movements of the heavenly bodies were clearly demonstrated to be in accordance with mathematical law. The application of mathematical law implied an intelligent agent. God created the universe; the heavenly bodies move mathematically, arguing the application of mathematical principles for their movement. God applied those principles; and mind alone being capable of working mathematically, the mind of God must be intelligent.

But it would be said that this kind of God robbed us of what we had been considering as something great and good. It deprived us of that trust in God that had been inculcated in our hearts and lives. But, it was asked, could we not trust in the infinite grace of God? Was our faith of so narrow a compass that it could not embrace within its stretch the infinite providence of God that worked ever and always without cessation? Was it necessary that we be everlastingly leaning upon Deity and outside powers, to do that which we might gain strength to do for ourselves? The old saying was true, "God helps those who help themselves." No one else beside was ever helped by God. But working through the infinite universe by the laws and principles belonging to it—by the laws and principles belonging to our own existence—God had supplied us with the means of accomplishing all the purposes of our career and existence, and if we but used them wisely, and understood them properly, we were thus trusting in God, and being answered by Him continually.

Our definition, then, of God, continued the lecturer, is, that there is but one God; that that God is omni-intelligent; that His attributes are omnipotence, omniscience, and omnipresence; that He is the all-seeing Eye, the universal strong Arm of Love, that He is the universal Governor, presiding over every department always. But we repudiate His personality. And when asked how He manifests himself, we say, first, that the principles of being are the ministers of God; secondly, that in Him we move, and have our being; that all is God, and God is all. But, it may be said, this is pantheism. Our answer is—take God out of nature, and make Him apart from nature, and philosophical critics refuse to accept it. Make Him and nature one, in sweet communion bound, then all the world can accept the common ground, and reverence the Universal Father. God, Nature, and Man, the Divine Trinity of eternal being. Our definition then accepts a Trinity, God, Nature, and Humanity—as well as a trinity of attributes.

Now let us find a trinity of qualities, belonging to this Supreme Power.

The first is wisdom. We thoroughly, completely, and absolutely believe in the wisdom of God, and therefore repine at nothing, and are not unduly elated by anything. It is a good position to attain to, that perfect trust and full belief in the wisdom of God, that assures you that all that is should be, and that if you are not happy, it is not because God is punishing you, but because you are not doing what your abilities, and powers, and opportunities would enable you to do if you chose, for God hath rendered it possible for you to do otherwise.

The next quality is the justice of God. We are fully persuaded of this. We believe all things are ordered wisely; that mankind meets and merits every disaster that it draws down upon itself; that God knows no distinction of person, race, or creed; that He sends the sunshine and the rain alike upon the just and the unjust, that the poor Jew and the rich Christian are all alike frozen by the chill blasts of winter.

The third quality is love,—the everlasting and abiding love of God. Can you look upon the fair face of nature; can you count up all the advantages of this life (the very disadvantages of which turn to blessings); conceive of the bright heritage of immortality that stretches away beyond you; can you think of all these things, and not feel that God is love?

This infinite and eternal Spirit of life cannot be contained in any temple made with hands, or bound up within the narrow limits of one vital human body. It is a universal presence diffused through nature everywhere, as much in one degree as in another, working according to degree and order as much through the untutored savage in the plains of far distant Africa as through ourselves. He is the common property of *all* humanity, not the special property of any separate class. The will of this God is that you shall be happy, and where you are not happy, you are unwisely, or ignorantly, or viciously violating the laws of life around you. If you do righteous actions, live virtuous lives, and are honourable men and women, that peace which passeth all understanding shall be with you; and be you Jew or Gentile, that peace assuredly comes. There is no favouritism or partiality with God.

Look up, then, with opened eyes and with confidence, to the great majesty and illimitable divine power that rules through all nature, and feel that, always and for ever, God is omnipotent, omniscient, and omnipresent; that He is wise, and just, and loving; and that all is true and right.

The poor heathen is reviled for worshipping his idol, but that idol represents the best idea of God he has. And many of those who revile him think they have a grander idol of their own, when they fall back upon a Jewish God of the Ancient Scriptures, whose conduct and character would disgust the humanity of the present day.

Let us have done with these things; let the old and effete pass away; let the conception of deity unfold, and take a brighter and a purer lustre; let the green grass and sweet flowers of virtuous thoughts, and noble deeds, and brotherly acts for all humanity spring up in rich luxuriance; let the brilliant light of truth flow softly over the landscape; then no more shall sorrow fill the world; no longer shall the horrible suspicion of foul torments to be endured becloud the thoughts of mankind; affliction of all kinds shall disappear; slaughter, wars, and bloodshed shall be laid on one side; and mankind with one heart and one accord, shall praise the ever living God of all being, and never more contend for special interpretations of His character and nature.

And so terminated this series of admirable lectures, the force and brilliant eloquence combined of which one feels utterly powerless adequately to express through the medium of black and white, unaccompanied by the always appropriate and telling elocutionary action of the speaker. Suffice it to say, that even from unwilling audiences, whose "corns" had been most ruthlessly

trodden upon, plaudits were wrung, the innate desire to give honour where honour was due prevailing over every other antagonistic feeling. And the ability displayed in dealing with topics then and there chosen deserved all the applause given, seeing that it was no mere flow of flowery language, but sound sense from beginning to end.

The Sunday evening meetings were made, of course, religious services, and were, as I have said, held in the Town Hall, which, capable of containing some five hundred persons, was crowded on each occasion. The week-day lectures were not so well attended, except towards the end of the course.

The only persons who seriously misbehaved themselves, during the entire series of orations, were those self-elected lights (?) and leaders of public opinion, the reverend gentlemen of various denominations, who appeared to have forsaken for a time the squabblings amongst themselves, for the purpose of directing their whole artillery against the common foe. These exceedingly nice people, in their arrogant determination to make themselves heard, rudely broke through all those rules of courtesy and common decency which usually obtain and are recognised at public assemblies, and which, from their pretentions, they should be the first to observe,—one of them (whom I am almost inclined to canonise by giving his name), in his rage, so far forgetting his dignity, and rendering himself a laughing-stock, as to shake his fist, in a very defiant manner, at the chairman, amidst the unseemly tumult of his supporters. Another most amusingly, and yet pitiably, disclosed his consummate ignorance of the powers and possibilities of a disembodied spirit by desiring a discourse upon "The Life and Writings of Howell Harris of Trevecca College," who turned out to have been a Welsh preacher of not very extensive fame. A third, who endeavoured to play the *rôle* of bully, was promptly and most crushingly sat upon by "Tien." The endeavours of these worthy followers of the worthy Nazarene to disturb our meetings were unsuccessful, and happily for them, we refrained from adopting the course pursued by a certain fire-and-brimstone preacher here, who, at the termination of a tissue of absurd lies, and misrepresentations which he called a lecture upon Spiritualism, threatened a gentleman who rose to mildly expostulate and beg fair play, with the kind attentions of a policeman.

This tumult in the opposite camp, however, this buzzing about our ears, is, I suppose, a good sign.

As Mr. Morse was good enough to relate in his speech at the recent festival, one rev. gentleman favoured our audience with a distribution of tracts, warning them "of the terrible consequences, &c.," a compliment which we returned the next evening, on the occasion of *his* address, by sending nearly all his auditors into the sacred edifice, flourishing a Spiritualist publication each.

I must beg a little more space, for the purpose of tendering the hearty thanks of the Cardiff Spiritualists to Mr. Daly, to whose efforts the presence of Mr. Morse in our midst has been principally owing, and who has unmurmuringly spent both time and money to that end; also to those other friends who so cheerfully contributed to make the meetings pass off smoothly; and no less to Mr. and Mrs. Daly for the hospitality, which gave as many as they could accommodate an opportunity of enjoying the witticisms of our friend "The Strolling Player," and profiting by the sound common sense which always lurks thereunder.

You will, in conclusion, be glad to hear that an arrangement has been made, in pursuance of which Mr. Morse will visit us periodically.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

JOHN HOWARD, THE PHILANTHROPIST.

"'Similar to your work on earth'—that is what I said. How healthy your hands feel. My name on earth was John Howard, the philanthropist. Oh, are you glad to receive the tenets I have come to speak upon? Are you prepared to accept theories out of the range of ordinary minds—the acceptance of my peculiar walk through life, unorthodox in its tendencies and removed far from men's favourite opinions, nevertheless terrible in that soul that attempts it? On earth I was the son of humble parents; not humble in position as regards wealth, but humble as regards birth. My father was rich in the world's wealth and poor in all that makes the soul great. His spiritual tendencies were dwarfed, his mind narrowed so, by the successful battle he had waged for wealth—narrowed that any thought of the future could not penetrate. Talk to him of death, and his only answer would be: 'God grant it is far away from me. The earth is beautiful, and for my son I have toiled hard; I am still lusty and strong. The estate I have been enabled to purchase has dear attractions for me—why talk of death, John?' 'Oh, father, I answered, I am but a poor and sickly boy; by and by, if I live, I shall inherit all the wealth you have saved after your death. My fear would be the thought that God had accepted not your life-service. A voice continually repeats to me, father, "Socrates recorded the belief, that that soul lives twice that lives the first life well." Father, are you living the first life well? Father, am I living the first life well? Is there no work on this earth for either of us to do?' 'Work enough,' he said, 'to enjoy that which God has given; work enough, my son, to pave the way to heaven for yourself, without harassing or overloading yourself with the burthens of other people. I can well account for these haggard looks, John; you must run down into the country, enjoy the fresh breezes and early morning walks, battle against these misanthropic thoughts that are filling your brain; learn to live earth-life happily, boy.' But I felt this was but shifting the responsibility. 'God forbid that ever the charge of fanaticism shall at any time be brought against me, oh father. My thoughts are the construction of my own will, and I feel that earnest endeavours towards God's service on earth places the soul in a position to claim a reward from its Creator, for he that lives at His service on earth makes God his debtor; not overstrained are my thoughts in this matter, father. What shall we do for God?' I felt that we were living an every-day life apart from His service; I felt that we were refusing acknowledgment for his gift of immortality to us; I felt that we were ignoring the other life to which we were tending, and living only for the present.

"Cardington, in Bedfordshire, was the name of the estate I succeeded to. I was made high sheriff for the county, as you may have read. I have seen the unclad, depraved-looking creatures that appeared each session at the bar, and I could not share in the feelings that took possession of the breasts of their judges, that they were a depraved and lower class of the *genus homo*. I looked on them as fallen human beings. My heart yearned with pity at their state, and I resolved to enter into their homes, and find out the actual cause of this deterioration that had taken place—the actual cause of the suffering and vice depicted on their countenances, and the positive proof by the way in which the majority were clad—of their absolute poverty. I determined to inquire into all and everything that could in any way tend to bring these unhappy creatures into the state in which they appeared. Oh, I have been in such strange homes in earth-life in consequence of this resolution. I remember in one of my visits, close to where you now are, in one of the courts adjoining, the family were greatly disturbed the morning I visited them. The father had not stepped across the line which divides poverty from crime; he was on its very border though. The wife had evidently been carefully attended to in her youth—had seen better, far better days, than she was passing then at the time of my visit. Seven little half-clad urchins had ranged themselves in various positions around the room—their only room—and expecting the eighth from prison, a girl of seventeen years of age. The attending circumstances by which she had been surrounded were those which existed at the time of my visit. Poverty, bordering on crime, had been hers from infancy; what had she ever been taught of the difference between *meum* and *tuum* in her surroundings? She had missed those little adornments so dear to girls changing from girlhood to womanhood. You stated but just now to the common ground which we use in addressing you—Drive the nails down, for I feel I have no right to place temptation in the way of anyone. Oh that this feeling had been in the heart of those who employed this girl. They had been indulgent employers to her, but they had been bad servants in God's service to themselves. They had been unjust, for they strewed their bedrooms with their finery, which, to this poor girl, was an ever-present source of temptation. Jewellery belonging to the household was missed, and part of the missing property discovered on her person. She was taken before the sitting magistrate, who, in a peroration to the sentence he passed on her, made use of these remarks: 'You are worthy of punishment; you return indulgent kindness by felony, robbing a mistress whom even now you own to have been kindness itself;' and she was sent to prison,—the child, for she was nothing else, whose every day at home was a struggle to live; who, at her employment, was surrounded by the little comforts and luxuries that wealth can purchase; but who, in her visitings to her father and mother's home, saw but too plainly the traces of the lowest poverty realisable. Part of the missing property had been sold to alleviate the misery at home. A few of the stolen trinkets, of whose value not one member of her family was cognisant, were attached to the necks of two of her sisters, pale-faced, wan, and haggard little ones. She had stated, to the anxious inquiries of her father and mother, that they were trinkets she had purchased for her sisters. Her sentence was not a long one.

"I at this time had little experience what prison discipline was like. God knows how soon I learnt. It was this case, and this alone, that made me find work for God—work to expose the negligences and cruelties then existing—work to alleviate the distress of those who had fallen under the ban of the law. They were expecting her return from prison when I went into this house. 'Have you work yet?' I asked. 'Not yet,' was the reply. 'Have the little ones had their morning meal?' was my question to the wife. 'Thanks to your kindness, they have; may God bless you,' and her prayer, thank God, had been answered; His blessing had been continued to me in earth-life, and is continued now in spirit-life.

"The child came home—this girl. As she entered she said, trembling, 'Father, father, I have brought shame to be added to your poverty.' The father said, 'May God forgive you, Polly, even as I do.' I wept. 'Her clothes are damp,' said the mother, and I turned round and felt the damp garments in which she was enveloped. 'They do not take over much care of them in prison,' the girl said, 'they put them in a damp place.' And how the little ones clung round her! How they welcomed Polly back again among them. The prison stain in her character was not seen by their loving eyes. I made the promise of taking her, and accepting her service in my house under my wife's control. How the mother's eyes glistened; she said 'She will never steal again.' I never made a promise but to fulfil it. She died—she passed onwards from earth's cares to a better and happier life. Her wet garments brought cold on her lungs, and the most philanthropic care which I took of her and her family, could not stay the progress of the disease. She died, a victim to prison neglect, of rapid

consumption, which followed after severe cold, caused by the wet garments given her when she left the prison gates; and I swore to perform the work which God had mercifully given me to perform. I felt that He had given this; I received the task. My mission having been mercifully given to me whilst on earth, I swore that for the future all my earnest endeavours should be for the preventing of legal murder. I faithfully carried out my work, commencing first in my own county, visiting the gaols and prisons, and then extending my travels to every county in England, doing it leisurely, carefully, and earnestly, not being hurried, nor scamping the matter. Every little defect I noticed and recorded in my capacious note-book. If in any prison the beds were not at regulation distances, that all went down in my note-book; for fresh air and well-ventilated rooms, and no overcrowding was one of the results I wished to bring about. Keeping well in mind that the habitual felon must be held in strict restraint, but resolved, if possible, to have a line drawn between the habitual felon, and those who had committed their first crime. I refer not to their sentence, but to their prison treatment—drawing a line, if possible, between the treatment in prison. I also narrowly inspected the clothes-rooms—the room, in fact, in which the prisoners' private clothes were kept—and found them, in many of our county prisons, in a most lamentable state, through carelessness—wilful carelessness—the damp hanging about the walls, and windows, and racks, in which the clothes were kept; it being unfortunately no one's duty to attend to this room, so that for weeks and weeks its windows were never opened for ventilation. I considered this more than a trifling fault; I looked on this as the seedling of disease that I had seen in so many homes; I looked on it, in fact, as something as serious as any other changes I desired. I visited all the debtors' prisons, and there I became acquainted with more misery and crime, attended by crime's close companions—drink and dirt; and the changes which I wished to be carried out there I noted down carefully.

"I did not rest with visiting only, but even as you are doing now, recording, so did I, after my visits, come home, I entered into my study, opened my note-book, and in a plain, legible manner, wrote down at length what I had briefly curtailed; and this occupied me for months, for years, not resting content within my own county, but visiting every county in England and Wales. I succeeded, on my undoubted statement alone, on the credit of my testimony, in being the instrument and cause of two Bills passing through the Houses of Parliament, for the changes I had so earnestly worked for; and I rested four months, until again came those strange words which I had repeated to my father: 'He lives twice who lives his first life well; why are you not working? Are there no other prison homes from whence misery is to be banished? By-and-by you will see the added splendours you are earning for your soul's glory by working for God.' I traversed every country of the Continent, walking and riding through France and Germany to Russia, visiting, as I went, all their prisons, not missing any of their largest, and there were energetic writing and earnest attendance on audience with those in power. I succeeded in effecting several of the most important and necessary changes. I visited Turkey and Greece, and returned to England after an absence of several years, and after having, without self-praise in the smallest particular, succeeded in effecting some extraordinary and successful changes. I rested for a little time, until my inward soul would rest no longer. It was my body that failed; my soul was filled with vigour and earnestness, even as you feel it is necessary to be up and doing; and the thought came to me—How many fatal and fearful diseases are there round and about sea-port towns in England, and round and about the various docks in large cities? Why should such infectious diseases be particularly attached to these localities? And I began to realise that there was gross negligence in the Lazaretto arrangements of various countries; that even in the foreign ports I had been to, the regulations for quarantine were laughed at; and I determined, first of all, to visit the hospitals of England, Scotland, and Wales, and also to visit the hospitals of the continental countries; and not to cease from my labours until I had noted and seen what changes were necessary in the Lazarettos. I was years again over these visits to these hospitals in England and on the Continent, and suggested changes, which changes, through my endeavours, became law; and I visited the first Lazaretto, it being necessary for my purpose to find out the internal arrangements. I shipped at Smyrna in a ship I knew to be infected. *Apropos* of that action, it was the first spirit-greeting I received after my transition from earth-life to the sphere which I claim. A whole chorus of voices welcomed me, and I found these voices to proceed from the most intellectual and the brightest forms possible for imagination to conceive. 'Here comes John Howard amongst us.' Then came a chorus of voices, 'What has he done?' then came another back again, and in voices most melodious, 'He has surpassed the heroism of the soldier, having met death with a determined will to benefit mankind.' Then unitedly they sang, 'Welcome to thee, O father of philanthropy; thou hast fed, indeed, God's lambs; thou hast attended to those whom it hath been God's wisdom to make lowly and destitute. We welcome you to your home.'

"When I arrived in Russia, I entered one of these Lazarettos, and watched the way in which these infected persons were treated, but before I could bring the much needed changes about, I myself was infected, and passed onwards.

"May God in heaven bless and keep you as free as I was in earth-life. Your sphere of labour will be most particularly completed in spirit-life, though commenced in earth-life. But the mission God gave me I worked many unwearied years upon, and have met the reward of my labours. I am a spirit in the Mid-sphere. 'Tom Paine' is above me; he is in the Lower Heaven. I have never controlled before."

I then entered into a conversation for about fifteen minutes. I spoke to him just as if John Howard was speaking to me in the flesh. The questions I put, appropriate to him and his life-calling, met with appropriate answers—in fact, I felt, and I do feel, that I was actually talking to John Howard.

A REMARKABLE SEANCE WITH MISS WOOD.

On Tuesday evening I attended the usual weekly seance in connection with the Newcastle Psychological Society, Miss Wood on this occasion being the medium. The seance began shortly after eight o'clock, and for about half an hour we were favoured with the company of "Pocka," who greeted us all with her usual familiarities. After singing a hymn, a very small form appeared at the aperture of the curtain, who turned out to be "Pocka." The direct voice was plainly heard, and by her gestures plainly showed that she was inherent with life. While the form was out, "Benny" was heard to speak through the medium, plainly giving an evidence of the presence of two personalities in the place of one. "Daisy" here controlled Miss Wood, and informed us that when the form was again out, Mr. Armstrong had to go into the cabinet and feel if Miss Wood was there, and Mr. Compton had to do likewise. The form of "Pocka" duly appeared, and Mr. Compton, in accordance with his instructions, went to the cabinet to see if Miss Wood was there. He declared distinctly and emphatically to all that he felt Miss Wood, and was positive that it was her. This evidence was corroborated by Mr. Armstrong, and during the time that he was in the cabinet Miss Wood both moved on her chair and gave expression to a sound. All this time the form was out, and plainly seen by all those present. After a little more singing, "Pocka" entranced Miss Wood, and informed us that we must put the instruments inside the cabinet, and she would bring the medium out in front of us, which was done. A white handkerchief was put upon Miss Wood's head, to identify her to all, so that she could not move without being seen. Immediately this was done the instruments within the cabinet began to move, and a great disturbance seemed to be going on, and Miss Wood was at the same time before us, plainly visible to all. In a short while a small form was seen to issue from the cabinet, and at the same time the chair and instruments moved about. The curtain, at a distance of about three to four feet, and at the opposite side to which the form was seen, was seen to be drawn in, which positively could not have been done by the form. Two spirits were now plainly visible, the chair and instruments inside moving about, and the medium plainly before us.

Miss Wood was here entranced by "Benny," who informed us that we had to have a recess, so that those who wished to go away might avail themselves of it. After a little singing the seance broke up, and Miss Wood was found sitting at a distance of about two feet from the cabinet, plainly showing that she could by no means have moved the instruments inside of the cabinet, and she could hardly touch the outside of the cabinet with her feet.

After a recess of about five or ten minutes, those who had remained (twelve) sat, in order to have a dark seance, around a long table, which allowed them to comfortably sit at it. A little singing was asked for, and the instruments on the table soon began to move about, and some received a good thrashing with the tambourine. Whilst the instruments were flying about, guided by "Benny" and "Pocka," who each simultaneously touched some of the sitters at different ends of the table, I asked if they would be so kind as to touch the ceiling, and immediately on my requesting this we heard the tambourine playing on the ceiling, and then suddenly fall on the table with a crash. Several sitters felt spirit-hands. The medium was held by both hands, and those who had hold of her alleged that she never moved, or that they *once* left hold of her hands, yet, upon lighting up at the conclusion of the seance, a solid iron ring was found to have been passed upon Miss Coltman's arm.

These notes, all of which were taken during the seance, I have endeavoured to give as plain as possible, seeing that the honesty and integrity of the mediumship of Miss Wood has been impugned, not only by the outsiders, but even by so-called Spiritualists themselves.

Miss Wood has been requested by Miss Fairlamb to sit on the Tuesday evenings for a few weeks, as she wishes to have a short rest, so I hope that the Spiritualists of Newcastle will test Miss Wood's mediumship, and thereby testify to this report.

Newcastle, May 14. R. M.

The above report is certified to be correct by the undersigned:—

SAML. COMPTON, 103, Stanhope Street.
M. F. COLTMAN, 4, Picton Terrace.
JOHN KER, 39, Wesley Street.
M. PATTERSON.
THOMAS D. SMEDLEY, 11, Fenkle Street.
JAMES ROBSON, North Shields.

[We regret that we could not find space for this report in last week's issue.—ED. M.]

MR. J. KING, O.S.T., in describing the seance held at the Spiritual Institution on Tuesday evening, speaks highly of the numerous tests given by Mr. Towns. Almost everyone receives something gratifying. This circle has now held on its course for several months.

POWERFUL PHYSICAL MANIFESTATIONS AT ROME.

To the Editor.—Dear Sir,—I have much pleasure in reporting what I consider the most successful seance we have had yet with our private circle at the house of Dr. Curtis. We assembled last evening, a party of eight including the medium, Mr. Percy Curtis. The circle consisted of five gentlemen and three ladies. These weekly seances begin professedly at eight p.m., but as the members do not usually all arrive punctually, half an hour or so sometimes passes before we are all thoroughly settled and ready to commence.

Last night the control began by enjoining us to move into the next room, which is much larger than that in which our seances are usually held, and where we had hitherto never assembled for manifestations. I thought this injunction had reference to the temperature of our ordinary room, which certainly did feel very close, not being large. We accordingly moved into the more spacious apartment, which we found considerably cooler, and seated ourselves at a round table of convenient size. The control, upon being asked his reason for withdrawing us from the other room, informed us it was because there were bad spirits there, that he had prepared this room for us instead. All hands were then joined round the table, and as soon as the light was extinguished singing commenced and continued with but brief relapses throughout the whole of the seance, which lasted until past eleven. Loud raps were heard at intervals on and under the table, on the backs of the chairs of the sitters, and in different parts of the room. A little later a box of matches was lifted off the table and emptied down a gentleman's back, some of them entering between the shirt-collar and the neck. The medium's hands were then tied, and two or three gentlemen held the ends of the cord, the medium soon after going off into trance.

After waiting for some time longer in the dark we were permitted to strike a light, when the medium was discovered tightly lashed to his chair, the ends of the cord being found still in the hands of the same gentlemen. The light was again extinguished, and, after considerable more waiting, the control, who had again entranced the medium, told us to disengage hands that he might draw the fluid from us, adding we should see something wonderful which he would perform within two minutes. A slight, indescribable noise was then heard, and we were ordered to strike a light, when, to our astonishment, we found the medium's coat drawn off his back through all the tight cording and resting on his shoulders. I am sure that from the time we disengaged hands to when we heard the above-mentioned strange noise, indicating, I suppose, the removal of the coat, was *within* the two minutes.

The seance would not have been complete, after having gone so far, if the coat had not been replaced on the medium's back through cords and all in the true orthodox fashion, *à la* Fay. Even this was done to the satisfaction of all present; but towards the end of the seance the power failed, and the spirit was unable to untie the medium, who was discovered, on striking a light, moved from off his chair on to another, his legs being tucked under the arm of the chair he had left, as if the medium's whole body had threaded the arm of the chair. This was the impression made upon my mind at first. It is true the medium might first have been lifted off one chair on to another and then have passed his legs under the arm of the first chair. On the first hypothesis it would be a clear case of matter passing through matter, the space under the arm of the chair being quite insufficient for the passage of the medium's body. On the second hypothesis it would be simply levitation. The cord was still found entangled round the legs of the first chair when the medium was discovered seated in the second. It did not seem easy to untie him, the knots being very tight. The control before leaving gave us his blessing as usual and told us that what he had done for us was very difficult to do, and that he was obliged to call another spirit to help him. The medium was then disentranced, when he complained of feeling very exhausted. Thus ended the most interesting private seance I have as yet witnessed. Trusting you will find it worthy of insertion in your columns, I remain, dear sir, yours very truly, A. H.

22, *Via di Monserreto, Rome*, May 8, 1878.

MEDIUMSHIP AND CONJURING.

To the Editor.—Sir,—Since the last letter written by me on the above subject, I have taken the liberty of demonstrating to the Liverpool public that at least I was not entirely without knowledge on the matter: eighteen nights in the Adelphi Theatre and twelve nights in the Queen's Hall. At the close of my mesmeric entertainments I reproduced the wonderful (?) seance, light and dark, which Messrs. "Boz" and "Dobler" claim they alone have the secret of, and for which they also offered £100 to any person who, in the same time and under the same conditions, would give their celebrated (?) dark seance. I accepted the challenge, did the work, but did not receive the hundred pounds. Well, that did not matter much, for I had at least the satisfaction of proving that they were "honourable men," and at the same time showing I was no mere novice in conjuring, therefore able to say something on the subject.

Since then I have been accused of exposing Spiritualism. If conjuring be Spiritualism, I did expose it; if not, the charge does not hold true. Some of the leading Spiritualists of the town, present at each entertainment, heard what I said, and saw what I did. One thing I did,—I exposed how the supposed phenomena were produced—being a little more liberal in the matter than the exceedingly clever gentlemen mentioned. To those who have been good enough (behind my back) to accuse me of exposing Spiritualism, the only answer I can give now is: If they persist in grovelling in the mud of conjuring to find evidence of soul or spirit, they must be prepared to have their evidences shaken and their Spiritualism exposed. Let them look inward and upward for evidences of a life beyond, and then Spiritualism will be impregnable. The man who cannot distinguish between mediumship and conjuring, though he be a Doctor of law, science, medicine, or divinity—his evidence is shaky, his theories not worth the paper they are written on, and his advocacy, the Cause had better be without.

To make the matter clearer, there are two things which must be borne in mind: 1st. Conjuring may produce clever imitations of spiritual manifestations, but not identical phenomena. 2nd. The conditions under which and by which the manifestations of Spiritualism occur and the imitations of conjurers are produced, are totally distinct. Here we see at once the difference. The conjurer by his art attempts to produce feint imitations of elementary phenomena in Spiritualism. The conjurer appears upon his own platform with all his accessories and accomplices close at hand, while the medium attends wherever invited, alone and without paraphernalia. The conjurer secures himself; the medium is secured by his audience. The conditions are totally different—without a parallel. The simple, silly tricks produced by the conjurers go down with the public, especially when they have the audacity to tell the public (who have no opportunity of knowing better), "These are the gods of the Spiritualists; this is what they believe in; this is what they worship."

Thank God, Spiritualism does not depend alone upon public mediums; but if it did, I defy the whole fraternity of conjurers, with Lynn, Cooke, Maskelyne, and Boz at their head, to produce the meanest, most trifling manifestation in Spiritualism, under those conditions best known to Spiritualists, to say nothing of the grand and astounding phenomena of mind and matter that ever and anon surprise and delight the devoted Spiritualist during his search after truth.

It is a pity that the subject need be written about at all, but it is necessary as long as unprincipled mystery-mongers with their professional "patter" and deceitful "clap-trap" are humbugging the public, and the public foolish enough to pay to be humbugged. If you secure a conjurer in any way but the way he desires you to do, or in a way common sense would direct, you will put a stop to all his pranks. What is the inference? Whereas on the other hand, mediums are ever willing to afford every facility to test and secure them that real investigators or "test maniacs" can devise. What does this suggest?

I thank conjurers for advertising Spiritualism. At the worst, they can do the Cause no harm. But those who cannot see the difference between the phenomenal manifestations of Modern Spiritualism produced through the agency of passive mediumship, and the inane imitations of those phenomena by modern conjurers, had better cease to call themselves Spiritualists, and retire to the arms of respectable orthodoxy, or to the ranks of materialism, as their reputed presence and connection with Spiritualism will do it more harm than any conjurer can possibly do.

Everyone who calls himself a Spiritualist should examine well the foundations of his belief, and therefore be ready at all times to give reason for the hope that is within him; by doing so, he need never fear of having his "Spiritualism exposed."

This is the third and last time I shall speak on this subject, leaving the matter to be dealt with by those better qualified. The first time was about four years ago, when I delivered a lecture on the subject before the Psychological Society, Dr. Wm. Hitchman in the chair. Then a howl went up from the weak-kneed when they saw their darling idols broken up in such a fashion, as their thanks for my holding up to them the *true* and the *false*. The second time was about twelve months ago, when I ventured to correct some errors I thought some of your learned correspondents had fallen into. Those who accuse me of exposing their Spiritualism, will perhaps some day acknowledge the service I have done them by exposing some of the wild fancies of their heated brains which they are now pleased to call Spiritualism.

There is no more similarity between conjuring and mediumship than there is between a rushlight and the mid-day sun; and even then, physical phenomena are no more Spiritualism than a penny tin whistle is music, or the alphabet is the English language.

True Spiritualism is within, not without,—is the development, the growth and fruition of all the gifts and talents we possess, be they few or many, which will make us full-orbed men and women in time and eternity. To this end, all phenomena of life and being, whether spiritual or natural, tends, and, however trivial, we should accept them with thankfulness. But conjuring has neither part nor lot in the matter.—Yours truly, James Coates.

MR. HOWITT AND THE B. N. A. S.

To the Editor.—Dear Sir.—I shall be grateful to you if you will kindly allow me space for a few words on the subject of Mr. Howitt's letter which appeared in your last issue. Mr. Howitt has asserted that the British National Association of Spiritualists, by striking out one of the clauses from their avowed "Principles" in 1874, "denounced Christianity," and "declared their rejection of Christianity." I should not have cared to enter into the controversy which Mr. Howitt has raised, but that being one of the council of the Association at the time referred to, I am somewhat implicated by Mr. Howitt's charges. I can assure Mr. Howitt that the Association never intended to do, and never did, that which he alleges against them. In the original draft of "Principle," &c., a clause

was inserted, expressing sympathy with Christianity, but as the Association found that this gave offence to some of the leading men amongst the *Christian Spiritualists* themselves, who taunted us with presuming to *patronise* Christianity, the question came up for discussion whether it was either nescessary or wise in the "Principles," &c., to say anything whatever on the subject, and as the result the clause was struck out; and cannot Mr. Howitt see that a decision to say nothing on the subject of Christianity is a very different thing from denouncing and rejecting Christianity? I am sorry that Mr. Howitt has been so unjust, most unintentionally I am sure, but still most unjust, especially as he can hardly fail to know that the Association includes amongst its members persons who are connected with various religious denominations, and who are as fairly entitled to be regarded as Christians as he is himself.

With Mr. Howitt's criticisms of Mr. Harrison and the *Spiritualist* I have nothing to do. If Mr. Harrison has charged him with telling a "whopper," he justly designates the language as vulgar. When the *Spiritualist* commits such literary blunders as Mr. Howitt has pointed out, Mr. Howitt is right in putting it down to ignorance; and I regret, equally with Mr. Howitt, that the *Spiritualist* should have been made the vehicle for so much absurd and objectionable matter. But that is nothing to the point at issue. Mr. Harrison is *not* the British National Association, though he often most arrogantly presumes to dictate to the Association as to what it should do or should not do; though he frequently most grossly misrepresents its committees and members of its council, while the council as a body have not the courage to protest; though he has his offices on the same premises, and his relations to the Association are therefore so close that it is difficult for the public to distinguish between the two; and, lastly, though he is now nominated for election as a member of the council, notwithstanding that it is not very long ago that he strongly protested against persons being allowed to sit on the council if they received payment for services rendered to the Association.—I am, yours respectfully,

Finchley, N., May 20. E. DAWSON ROGERS.

[We have received other letters on this matter, but the correspondence must close with the publication of the above.—ED. M.]

REFLECTIVE NOTES.—No. 9.

Some men seem to think that religion is a thing only to be followed when the things of earth are forsaken; and they demand of their followers that they renounce all the happiness, comforts, and enjoyments of this life. This is a mistake, for religion, as well as her votaries, must have a body as well as a soul. A religion so elevated might suit beings as pure, but so long as we are in the world we are of the world, and must conform to her ways so far as is consistent with right reason.

Intellect and powers of observation can only have been given unto us to use; and it seems quite logical to suppose that in whatever way we can turn our thoughts, the exercise of our faculties is no sin. Many are disposed to think that man should never penetrate behind the veil that shelters from our view the ways of God; but I claim that it is our duty in every conceivable way to exert our minds to their utmost. What we should not see I believe we are short of powers that enable us to do so—thus we cannot comprehend the personality of God, because our powers are limited in these respects. There is more reason in the apostolic injunction, "Add to your faith knowledge," than in the saying, "It is sinful to inquire into the nature of the spirit-world."

The effects of many things are known to us, but the causes of them few understand. It is rash of anyone to arraign that for which he cannot account; and in these instances experience is a surer guide than imagination, and inquiry than conjecture. Will our friends who so often prejudge the phenomena of Spiritualism take advice from this, and before they pronounce judgment on its merits or demerits, endeavour first to satisfy themselves that they are qualified for the purpose?

"A little learning is a dangerous thing"—so said Pope. But who is he that is able to say that his knowledge is great. Some men assert that the more they learn the more they have to learn; and one of our greatest philosophers, after having spent a lifetime in the acquisition of knowledge, said he was "but a little child standing on the sea-shore with a few pebbles in his hands, while the vast ocean of truth lay unexplored before him." Self-conceited pedantry claims the possession of all wisdom, and that she herself holds the key to all philosophy. She prides herself on being wrong only by rules, while common sense is content to be right without them; she would rather stumble in following a dead antiquity than walk upright by the *profane* assistance of the living. Such disgusts us more than ignorance, for pedantry believes that darkness is increased by the action of light, that the world grows younger by age, and that knowledge and experience are diminished by a constant and uninterrupted accumulation.

W. H. LAMBELLE.

A LETTER FROM A MOTHER IN SPIRIT-LIFE TO HER DAUGHTER.

To my dear daughter Ellen,—My dear child, this is a beautiful land where I now dwell. Here there is no sickness, or sorrow, or pain, or weariness. Dear child, when I was upon earth it was my greatest trouble having to leave you behind me. What a comfort it was to me to find that although death had divided, it had not really separated us, for I found that, thanks to our heavenly Father, I was permitted to be near you and watch over you. Dear child, do not think that God's messengers are far away—they are ever near mortals here on earth below. Do you not remember how we used to talk so sweetly together on earth about the goodness of God? It is nothing to what I have found it here. You cannot comprehend the length, or breadth, or height of God's goodness towards poor fallen humanity. Many times they feel surrounded, as it were, with a strange, sweet influence which they cannot understand. It is then that we draw near to those we have left behind. Do not think, dear child, that after we leave this earth we loose all interest in our friends. No, thanks be to Almighty God, we are permitted to be near to those we love, and you also have a mighty work to do. Do not shrink from it, but do your duty here below, so that when God shall please to call you hence you shall hear the call with pleasure; for it should be your delight to do the will of God even as it is ours. I often used to say that it was a beautiful land before I passed away, but nothing to what I have found it, for there is no night in heaven; they need no light, for the Lord God is the light of it. There it is where the beautiful river, clear as crystal, flows through the midst of it, and the Tree of Life for ever yields her fruit. Lovely flowers for ever growing. There eternal summer never yields to winter's force, sweetest breezes ever blowing. Dear child, do live a righteous and holy life, so that you may meet me and all your little brothers and sisters, and also your dear father (I was often troubled about him, but thanks be to God he is all right). We are all in that land where it is the delight of all the inhabitants to do the will of God. We are constantly going about doing good to others and ministering to the necessities of mankind, so are we now God's messengers to watch over thee, to guard thee in temptation's hour, that thou from sin might flee; and if you heard our soft, low voice, ever walk the way to heaven, we all shall meet around the throne of God where sins are all forgiven. Dear child, you have a good friend on earth—one that will take care of you, both in sickness and in health. That used to trouble me before I departed, but it has ceased to do so now, for I can see all that you do, and know you will never be left destitute. Think well of her you call your dearest earthly friend, Mrs. Wild, also all her household. Love your dear sister; she has dreamed of me a great deal lately—I have appeared to her in her sleep. I could tell you a great deal more about this holy place, but I will come again. Read your holy Book and study it, and you will learn all you want to know. Go, seek to be the soul's true friend, and thou shalt make a strain that shall in songs of glory end. So now, my dear child, I bid you good-bye. I should like to kiss you. Think over what I have said, and it will prove a help and a blessing to you. It will be such a comfort to all of you to know that when you leave this earth you are not separated from the loved ones below. There are many evil spirits about trying to influence God's people, and shall not He who holds the earth in a balance and the waters in the hollow of His hands, permit His ministering spirits to warn you on earth of their approach? But, my dear, do not let it make you think too much of it to the exclusion of all else. Tread in the footprints of your blessed Master, Jesus Christ, for such He is. He came on earth to point you the way to heaven, and the way would be hard indeed, if He had not died to do the will of God. But I am beginning again. Good-bye, my darling, and may God bless and keep you from all evil, and Jesus and the holy angels keep charge concerning you. Bless you.

This letter was written under the following circumstances: The young woman is about twenty years of age; her mother died about twelve months since, and she was left an orphan. One night, when retiring to rest, her mind was impressed to write. She took the pen in her hand, and a sheet of note-paper, and her affectionate mother controlled her hand to write the above. She knew nothing of Spiritualism.

[Since receiving the letter and the foregoing particulars we have corresponded with the young woman and her friends, and find that she is a good clairvoyant, and under a strong spirit-influence of a superior kind. The mother was a thoughtful, religious woman, and so is the daughter, though uneducated. The letter is much above her capacity, being more like what would be expected of the mother.—ED. M.]

MR. BROWN'S USEFUL WORK.

Dear Mr. Burns,—We have had Mr. T. M. Brown, of Howden-le-Wear, staying in Manchester for the last three weeks, and the meetings which he has held here have been quite a success. Everyone has seemed pleased with the lectures, tests, and advice which have been delivered through his organism by his guides, "Brettimo" and "Sarah." The tests given to myself and others by "Brettimo" have been remarkably good. He described people whom I meet every day, and a great many of my relatives who have passed on to the spirit-world, one or two of whom I did not know about, but on making inquiries found that "Brettimo" had told me correctly the names of the relatives in question. Mr. Brown was quite in ignorance as to my friends and surroundings on the earth-plane and in the spirit-world.

"Brettimo" has given several of my friends (who are not Spiritualists) and myself advice which we feel sure will be of great use to us in the future—mentally, morally, intellectually, and spiritually.

The addresses which I have heard from time to time have been really excellent, no matter whether the subjects have been of a theological, scientific, or secular character; they have been handled in the most able manner, so that the most stupid person might be able to understand.

Mr. Brown has been the means of spreading the truths of Spiritualism in many places where others have not seemed to penetrate, and if his gifts were more widely known, I think he would be the means of doing a vast amount of good to the Cause.

I have not given details, as it would take up too much time and space to do so, but hope you will do me the favour of inserting this in your next issue, and by so doing you would oblige, yours faithfully,

Frome Street, Chorlton-on-Medlock. SUSAN RHODES.

BIRMINGHAM.—The health of our old friend Mr. Perks is still so unsatisfactory that he is utterly unable to provide for himself. Under the circumstances a few friends have made arrangements for a benefit seance on Tuesday evening at eight o'clock, to be held at 312, Bridge Street West, Hockley. On that occasion a medium, regarded by some as a second Duguid, will give drawings in the dark under the influence of his spirit-guides, and physical phenomena, under strict test conditions, will be given through other mediums. The tickets, 2s. 6d. each.

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THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 24, 1878.

FEATURES OF THE WEEK.

We attended Langham Hall the other Saturday evening to hear the recitations of Mr. and Miss Dietz. The programme we found to be entirely changed, an agreeable feature being the telling of stories—quaint, allegorical, or humorous—which was done admirably by both artists, who were frequently encored. Miss Dietz seemed in rather indifferent health, but she did her work most effectively. Mr. Dietz has improved greatly, and there is a wide domain to explore within the realms of his abilities yet. We wish we saw a better audience; there is too much of the clique about it. What a pity but these attractive and clever young people would take a run into the provinces; they would be sure to make a good thing for themselves and delight thousands.

William Howitt's remarks on the rejection of Christianity by certain Spiritualists raises a current of thought as to what is really implied by the charge. Much contention might be entered into on the subject, and yet the real issue might be overlooked. The everlasting gospel—nick-named Christianity by a monkish sect—is, as we understand it, those glad tidings which assure the soul of its divine relationship, and open up to it the vista of eternal progress as a means of overcoming the sensuous cravings of the lower nature by the exercise of interior and holy aspirations towards God. This is indeed The Religion and the soul of Spiritualism. Now the inquiry remains,—do the professions of certain Spiritualists point in this essential direction, and do their operations tend to realise these spiritual aims? If not, then their affair is an atheistical and temporal tyranny, let their quotations of belief and protestations be ever so ardent. Let us all look within and around us and see how much real Spiritualism we have got to boast of. This is in reality how to apply Mr. Howitt's stricture, and which renders it a non-sectarian standard of spiritual activity.

We have had a run to the "canny toon" of Newcastle-on-Tyne, and in a little more than twenty-four hours took part in some seven seances, public and private. It was the most extraordinary experience we ever enjoyed in the same space of time. The materialisations were grand, and next week we mean to give a full account. Miss Fairlamb, accompanied by Mr. Armstrong, goes to Glasgow next week. We hope our Scottish friends will have the same satisfaction as fell to our lot on Sunday last. Miss Wood's power is on the increase, and during the absence of Miss Fairlamb she will sit at the Society's circles. Miss Fairlamb will visit London after her return from Scotland.

Madame Sievers gives a grand concert at Doughty Hall on Monday evening, as per programme published in these columns in this and the previous issue. From the character of the artists announced, it promises to be an excellent and high-class entertainment. Madame Sievers will sing a song communicated at a spirit-circle in Paris, the music being her own composition. This lady very kindly came forward and added very much to the success of the Anniversary Service at Doughty Hall, and Dr. Peebles' farewell *soirée*, and in return we hope Spiritualists will make the concert on Monday evening a complete success.

THE RELIGION OF BUDDHISM.

In continuation of the general subject upon which Mr. Lambelle's guides have spoken at Doughty Hall of late, "The Religion of Buddhism" will be described on Sunday evening. These discourses are eliciting a widespread interest, which increases as the series advances.

Doughty Hall, 14, Bedford Row, Holborn. Sunday evening at seven o'clock.

ANDREW JACKSON DAVIS ON THE PLATFORM.

Mr. Andrew Jackson Davis, who has for some time past been suffering from an impediment in his throat, which has prevented him from lecturing, is now recovered, and we are glad to learn that he is once more doing active work in the platform of progress. He has been lecturing in Vineland, New Jersey, and the local papers, quoted by the *Banner of Light*, from which we make the following excerpts, thus speak of his lecture:—

"He commenced by relating a vision which he had long years ago at the very commencement of his remarkable career. This vision he thought applied to the present condition of the Spiritualistic Movement. The seer saw a shepherd trying to herd a flock of poor, badly-fleeced sheep. This was finally accomplished. He again saw the same flock, but in fine physical condition, and again the shepherd tried to bring them into an orderly body. They were jumping and tearing their fleeces in the briars and brambles of the mountain side, but finally they, too, were brought into harmonious relations. This, he thought, typified the present chaotic condition among Spiritualists, but he had faith to believe that out of this chaos order would be evolved.

"He appealed to the Spiritualists present to have less to do with sensuous investigation, and more to do with spirit—not Spiritualism, but spirit-culture."

In speaking of Mr. Davis the report says:—

"His personal appearance is such that he would be picked out in a crowd as a remarkable man. Tall, and of commanding appearance, with a head on his shoulders that betokens a harmonious blending of the intellectual and spiritual faculties, to the acute reader of human nature his remarkable career is easily accounted for.

"His address is easy, his sentences are short, and almost axiomatic in their perfectness; no word of his discourse could be left out without impairing the sense and fullness of meaning. Mr. Davis said more good things in a dry, humourous way, than any liberal or spiritualistic lecturer we have ever heard. He is a born constructor: the Moral Police Fraternity and the Children's Progressive Lyceum, both the outgrowth of his work, did in the days of their glory a good work for human progress."

TO VISITORS FROM THE COUNTRY.

Now is the season when many strangers will be coming to London, some to visit Paris, others to see the wonders of this vast metropolis. To all we extend a hearty welcome. Come freely to the Spiritual Institution, and avail yourselves of any useful information which, as strangers in a great city, you may require. We can supply you with guide-books and maps, can direct you to lodgings, and can give you a comfortable resting-place when you may be in this district and overtaken with weariness. Our friends may also have their letters addressed here or make appointments. We have been of great use to many in these and other ways, and we are anxious to increase our usefulness.

Spiritualists coming from foreign parts are, as hitherto, made at home at the Spiritual Institution. It matters not whether you subscribe or not; come and see us, and allow us to extend our sympathies to you. Then you will be better able to judge whether we are worthy of your confidence.

LECTURES AGAINST SPIRITUALISM.

There are a few enthusiastic souls who do vast good to our Cause by opposing it. They are so ignorant and unfair in their treatment of it that they are sure to evoke sympathy on behalf of Spiritualism in the breasts of all well-constituted people. Spiritualists should take advantage of these outbursts, and supply the audiences with printed matter on Spiritualism. On receiving a description of the circumstances and the probable number required, we will promptly despatch a parcel of literature free, for distribution to the hearers of our opponents. Some of the ammunition may be wasted; but if only one in a hundred is made a Spiritualist, it may in the end lead to the enlightenment of thousands.

TO THE MOON.

Reigning on a throne ethereal
  Over night when Nature dreams,
Clad in crystalline empyreal
  Gilt with golden starry gleams.
On an azure couch reclining
With a soft and lucent lining,
Over which her tresses shining
  Float and fall in silver streams.

HEAVENLY QUEEN, who ever rangest
  Like the wandering thought of man,
Who like mortal ever changest
  As 'twere part of Nature's plan,—
Say, when flesh and spirit sever,
Shall the spirit rest for ever,
Or with fervour flagging never
  Boundless scenes of splendour scan?

May, 1878. JAMES LEWIS.

LADBROKE HALL.—The services are being still continued during the absence of Dr. Monck. The morning service commences at eleven, and the evening at seven o'clock. These meetings are addressed by normal, inspirational, and trance speakers. Friends in the district are respectfully requested to attend. Ladbroke Hall, Ladbroke Grove, Notting Hill Station.

THE SCRUPLES OF A NON-SPIRITUALIST REMOVED.

A reverend gentleman, who is really a warm supporter of spiritual inquiry, "is sorry that he cannot conscientiously subscribe to the Spiritual Institution, not being a Spiritualist."

We are glad he has made the remark, for it enables us to state that subscription to the Spiritual Institution involves no obligation any more than does the purchase of the works of Mr. Crookes or Mr. Wallace, and handing them to a friend to read. Any gentleman may act thus, and yet in no way compromise himself with the opinions of others. We receive many subscriptions from non-Spiritualists, and also from Spiritualists of all shades of opinion. Of all classes non-Spiritualists should be the first to support the Spiritual Institution, because it is of greater use to them than to Spiritualists. We receive hundreds of letters, and send out thousands of publications yearly on behalf of non-Spiritualists. Lately there has been an encouraging increase in the number of letters of inquiry received from interested persons who could not call themselves Spiritualists. To reply to these we have to spend many hours weekly in writing letters, or conveying oral information, and in addition the printed matter used in the same channel amounts to a heavy item during the year. Hence it is that we appeal to non-Spiritualists with good grace and kindly feelings.

The Spiritual Institution is not the protected privilege of a sect, society, or clique, who exclude all except those who pay for it, or think exactly as they do. We have shown that it is those who do not think as we do that are the special objects of our attentions. The same is true in regard to payment. Those Spiritualists from a distance who come to London and require a centre, an address, or a resting-place, are made welcome to the use of our rooms whether they pay or not. In short, the Spiritual Institution is an agency supported for the welfare of the Cause, and not for the gratification of a party. Our most liberal donors and annual subscribers never use our facilities; they do not require them. They support the Institution not for their own convenience, but that others who require such aid, and cannot provide it for themselves, may be supplied.

This is why the Spiritual Institution does so much good, and has been so uniformly supported by the best men and women in our ranks. It is built on the spiritual foundation of disinterestedness and unselfish regard for the diffusion of truth and the welfare of others. People find that by sustaining it they are doing good service to the Cause. It is a costly work; it takes much time, ability, and material, and hence the plea for appealing to all to do their share in that which is for the benefit of the Cause in its most extended sense.

I am thankful to those who have responded during the week. For a long time it has been all outgoings, and but little coming in to balance it. I am only one; I gladly shoulder my load; but in the matter of bearing burdens, as in other ways, I do not desire to be regarded as more than one individual.

15, Southampton Row, London, W.C. J. BURNS.

DEBATE ON VACCINATION.

We beg to draw the attention of our readers to the short announcement we made last week respecting the forthcoming debate on Vaccination. Mr. Alex. Wheeler, of Darlington, has accepted the challenge of Dr. Geo. Wyld to publicly discuss this question, the arrangements for which are now completed. The debate will take place on Tuesday evening, May 28, at 7.30, at South Place Chapel, Finsbury. The Recorder of the City of London, Sir Thomas Chambers, has kindly consented to preside.

The startling revelations made in the recent Parliamentary Returns, No. 433, entitled "Vaccination Mortality," which demonstrates the increase of deaths from 15 inoculable diseases at 25,000 per annum since vaccination was made compulsory, has revived public interest in this important matter, which may now be considered one of the burning questions of the day. No doubt the subject will be ably argued by the respective disputants, who have both repeatedly put forth their views in the public press.

Mr. Wheeler, we understand, is a member of the Society of Friends—a body who have often nobly vindicated "the rights of conscience," with which this subject is closely allied. Dr. Wyld is a highly respectable and well-known London practitioner of the Homœpathic School of Medicine, and has of late devoted much attention to a novel mode of vaccination with virus direct from the calf, for which he and his colleague, Dr. Wilson, of Alton, claim special advantages over any other system yet introduced.

The debate cannot fail to create considerable public interest, and at least throw some light on this disputed question.

WEST PELTON.—To the Editor.—Sir,—In accordance with the announcement in your valuable paper, we held a meeting on May 8th, to discuss the best means to bring the subject of Spiritualism before the public, which resulted in re-organising the General Committee of the Chester-le-Street District. The following were appointed officers for the next six months:—Mr. David Heel, Ewe Hill, Ouston, president; Mr. Samuel Stewart, West Pelton, Chester-le-Street, secretary; and Mr. James Lonsdale, Ouston, Chester-le-Street, treasurer. Resolved—That all friends and well-wishers constitute the committee. There were sixteen persons present at our meeting, and they extend a cordial invitation to all friends to come to the committee meetings, and help on the cause of Truth and Progress, believing that success will crown their efforts. The next committee meeting will be held at Mr. Heel's, Ewe Hill, Ouston, on Friday, May 31st, at 7 p.m., when we hope to see a goodly number present.—Yours in the cause of Truth, SAMUEL STEWART, Hon. Secretary, *West Pelton, Chester-le-Street.*

Contents of the "Medium" for this week.

The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

Two weeks ago Monitor King read the report from the *Times* of Professor Max Müller's first lecture at Westminster on "The Origin of Religions." The department taken up was "the Perception of the Infinite," and the lecturer occupied most of the time in quoting the opinions of authors. He then gave his own views, declaring the aim of religion to be subjective and perceptible to man's intuitions and not to his senses. It was the spiritual in man appealing to the spiritual beyond him. Max Müller's ground is really Spiritualism, only he delights in stating it in a hazy way.

The conversation on the reading was remarkably elucidatory; after which a reading was given from "Jesus: Myth, Man, or God," in continuation of the subject, and the School closed with some views from the Chief Monitor on the proposal to form a central fund for the employment of lecturers. These views will find their way into print at an early date.

On Thursday last a most instructive conversation took place on the experiences of mediums and the best conditions for spirit-control. The proceedings were very enjoyable. Mr. Docton of Merthyr was present, and took part in the discussion. If Spiritualists would thus meet together and exchange thoughts they would find it more instructive than any other means of collecting information.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTION.

34. PLATO ON THE SOUL.

The doctrine of Plato, that human knowledge is but reminiscence, seems to have taken a strong hold of Bacon's mind. In the way in which this doctrine is generally stated and received, it would appear that Plato conceived the human soul to have had an existence, as such, previous to its birth into this world, and that, in that former state of existence, it was in possession of all knowledge; and so, that the acquisition of knowledge in this world was simply a process of recollection or reminiscence of what had been better known before. So Origen and some learned fathers of the Church seem to have understood him. Does not this idea of Plato bear relation to the doctrine of transmigration and to the late hypothesis of reincarnation? H. G. A.

ANSWERS.

32. REFLECTION OF BLACK OBJECTS.

Three explanations have been given to Mr. Atkinson's query, all based on the same grounds, and that of Prof. Tyndall agrees with them all, *so far as it goes*; but this, unfortunately, Mr. Atkinson does not see. Though the question is really a very simple one, I fear he will never understand it if he refuses to regard it as such and persists in cherishing it as a transcendental mystery. He asks further distinctions of me, but why not attend to those I have already pointed out? It has been shown that the reflection of an object is merely the image of it on the eye, produced by rays of light from it in the same way as in the case of direct vision. A reflection is not a picture on the surface of the mirror, but only seems to be there because of the reflected rays entering the eye from that direction. Why, then, not take this short and direct view of the subject, and, instead of inquiring why black objects are reflected, ask why they are seen? But this confusion between darkness and blackness is one of Mr. Atkinson's own making, for he assumes that, according to the accepted laws of optics, his example would not reflect any light; but as his example is a black post, this assumption is entirely erroneous, for a post, like all other objects in relief, has lights and shadows on its surface, and would, consequently, be seen in the ordinary way by light radiated from it. The black object to which opticians have attributed the properties of complete absorption and non-reflection is as purely theoretical as a mathematical point. The nearest approach to such a typical black object would be a shadow or the darkness of night, and it is the seeing of such that my first letter was meant to explain, for the reflection of a black object in relief is no more a difficult problem than one of any other colour would be. For, according to Professor Tyndall, black substances (so called) have not that perfection of blackness which absorbs all light, but, on the contrary, they in reality reflect a considerable portion, which goes to make an image. This light, however, is *common light*, and not a "non-luminous force," or the non-luminous rays only, for to suppose that they could form a visible image implies a contradiction in terms, besides being a mere conjecture. The more projecting parts of the black post would appear

grey, or almost white, in the higher lights as the direct result of the amount of light they reflect. Even the parts in deepest shadow would not be absolutely black, owing to the diffusion of light by atmosphere. But if they were so black as not to radiate any light whatever, they would still form a negative image by contrast with contiguous objects, as explained previously. J. WARREN.

120, *York Road, Lambeth.*

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33. I suppose I must couch my remarks on Mr. Atkinson's view of spirit and matter in the form of a reply, that it may fall within the rules of your excellent scheme of "Questions and Answers." Mr. Atkinson finds matter "mystical and transcendental," because he attributes to it that which it has not the power to lay claim for itself, viz., intelligence, or the properties of spirit. He would insinuate that spirit is refined or sublimated matter. In human experience there is no basis for such an assumption. The most elastic steam possesses no trace of consciousness, sensation, intelligence, or any other of the attributes of spirit, more than does water or ice; and I have failed to discover that the gas which burns before me has any more mind in it than had the hard, black, ungainly coal from which it was distilled. No, there is most certainly no shadow of evidence for the absurd assumption that spirit is refined matter. This was well shown in the latter part of Mr. Mould's essay, printed in the place of honour in last week's MEDIUM. I think much more of the views of Mr. Hands, now being published in *Human Nature*. They are, to my mind, entirely novel and profound. He quotes facts to prove that matter can be produced by spirit, or, in other words, that matter exists in an unparticled state, in which it is not cognisable by man. Spirit is the atomising or creative power; but I cannot see that this unparticled matter ever is spirit. In that state it has no more of consciousness or sensation than when in the form of a rock or loaf of bread. I hold with Mr. Dennys, in the *Alpha*, that intelligence, or spirit, is the first and basic principle, as self-consciousness is the beginning of all knowledge. We must not confound spirit with the material envelope of spirits, *i.e.*, disembodied human beings. "JACOBUS."

May 15.

SPIRIT-PHENOMENA AND THE LAWS OF NATURE.

34. "Peregrinus" reminds me of the laughable anecdote related by Mr. Fitzgerald at the anniversary services at Doughty Hall, of the philosopher who would not believe that the Atlantic cable had been successfully laid, and that messages were being transmitted to and from America. And what were the grounds of his unbelief? Because it was a theoretical impossibility that so many miles of wire could be suspended in water without breaking. This "dominant idea" so crazed the philosopher that he regarded the daily talk of telegrams from America as an "epidemic delusion." I thought we were indebted to Mr. Fitzgerald's humorous imagination for this sage character, but the timely advent of "Peregrinus" has convinced me that Mr. Fitzgerald was not poking fun at his audience, but was describing a real curiosity in natural history. I fancy, however, that the species must be strictly limited in number, and hence I ask—Is "Peregrinus" really and truly the philosopher alluded to by Mr. Fitzgerald in his Doughty Hall speech? It would be too much for the world to contain at the same time two specimens so unique. All that is beyond the narrow limits of human experience is styled "unnatural"—the phrase of "Peregrinus" in respect to spiritual manifestations. A few months ago the telephone was "unnatural," and no one would have asserted that the radiometer was "natural" till the existence of that instrument forced its claims upon the attention of philosophers. The electric telegraph was "unnatural," so was the steamship and the locomotive. If "Peregrinus" knows all that Nature is capable of accomplishing, and if his intellect is more mighty than the Divine Mind, and can imagine something that is outside of the existence of things, then he can tell us of something that is "unnatural." If he will take the trouble to investigate the spiritual phenomena, he will find that heavy bodies can be suspended "without a *fulcrum*," and possibly he may be led to reflect that the solid earth, and all it contains, is so suspended. Thus he will discover that such a mode of suspension is the grandest fact in nature, and therefore cannot be "unnatural." "IGNORAMUS."

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35. What *is a natural* law? There is *none* that one can understand or explain. *Weight does not exist*, since it is not the same at two different points of a meridian (unless at the same degree of latitude). Centrifugal force on some planets may send all objects *from* their surface instead of attracting them. Weight is *one* of the modes of existence of bodies, and may be decreased, or increased, or annihilated, by circumstances independent of the object weighed. Who can say that there is no means of destroying the property of bodies to be attracted *by changing the polarisation!* When we break anything that was in a state of cohesion, the breakage is due to a *change of polarisation* of the atoms, which, instead of adhering together by their mutual attraction, repulse each other.

We call *force* the means employed by us, viz., an effort to separate. Who can tell that it is the intensity of the force employed which produces the effect? Indeed, *it is not* that intensity, and very light *shocks* may produce more effect in that way than considerable and steady efforts, or tension. Weight does not exist, any more than sound or light exist *such as we conceive them to be.* Sound is an atmospheric wave, like the waves of the sea. Light is nothing else than a vibration. Those motions exercise a peculiar action on our organs, which action we call sound and light, but which has none of the features of the phenomenon which causes them.

We live in the midst of optical and acoustic delusions—only true for *our organs*, such as they exist for the present. But in other conditions of life, with other organs—invisible to us, and called immaterial on that account—power to see, hear, speak, and lift up weight, may be conceived as more easily displayed than in our present and deficient state. Our organs are *limits* imposed to our senses. Our legs *prevent* our moving more than one yard at each step; our eyes cannot see through certain substances called *opaque*—those substances may be for other beings what glass is to us.

It *is*, therefore, trifling with even common sense to pretend to limit the things possible to the limited field of our present knowledge, which knowledge is just sufficient to prove that we do not understand anything of the so-called laws of nature. Our experience does not even allow us to pronounce them *permanent*. The successive modifications in matter may produce changes in its properties in subsequent centuries. Only one thing seems reasonable: *investigate facts to ascertain their reality;* and say, *a priori*, that *everything is possible*, instead of trying to oppose theories without foundation to possible facts. EDMOND SAVARY.

Reviews.

"BURLINGTON HOUSE."

This is the title of a new quarterly, the first number of which appears this month. "It is a magazine and critic of the Royal Academy, Museums, University, Learned Societies, and Burlington Debating Association." Price 3s. Edited by C. O. Groom Napier, of the Geological Society, at Burlington House, assisted by a committee.

When the first number has been perused, the reader cannot help wishing it were a monthly, instead of a quarterly journal. Arts and sciences are dealt with in a manner calculated to interest the student and professor, as well as the general public. The novel reader will be caught by some well written life sketches, and the philanthropist and reformer by such articles as "Bird Legislation and Vivisection;" "The Depression of Trade in Britain: its True Cause;" and "Economy in Food a Remedy for Strikes and Pauperism." These three articles should commend the journal to the notice of heads of families for introduction into their households.

It appears that Mr. Groom Napier has studied for over twenty years the result of pure lemon-juice in cases of chronic dyspepsia, and he gives his readers the benefit of his observation, by recounting cases of dyspepsia pronounced incurable, which had extended from a few years up to over twenty years' standing, being permanently cured by taking from one to two ounces of lemon-juice daily. The treatment was continued for various periods, ranging from twelve days to two years, and the quantity was double for flesh eating patients to that given to those subsisting upon fruits, farinacea, and vegetables.

The editor's theory of the origin of reading and writing springing from marks discovered upon natural objects, such as butterflies' wings, shells, &c., is amusing and interesting, but cannot be accepted as the *real* origin of numerical and other characters, when founded upon such slender probabilities. To us it appears merely coincidental, and a natural result that certain marks should form eights, and ones, and B's, &c. We do not quite see how it can be otherwise, any more than Jack Frost's artistic fingers can help pourtraying landscape scenery upon our enchanted window-panes, or than the glowing embers of our fire should supply us with the grotesque forms of old men smoking, grim goblins in three-cornered hats, and numerous other forms and shapes out of combined straight and curved lines.

Accompanying the first of a series of articles upon "Ancient Knowledge of Precious Stones," is a very beautiful plate, giving us a delicately tinted photograph of nineteen precious stones. This plate is evidently hand-painted, and shows the desire of Mr. Groom Napier to render his magazine worthy of being carefully and well bound.

Some pages devoted to spontaneous generation, English and Austrian interests, and other popular subjects, render the work one of general, immediate, and future interest.

We would merely venture to suggest that an index of its contents would be a convenience to the reader, whose interests have already been well studied as regards clean, open print, narrow columns, and broad margin. CHANDOS LEIGH HUNT.

CHEAP AND USEFUL BOOKS.

How to Save Money, and Live Well on a Shilling a day, and how to Prepare Dinner for a Penny. By W. COUCHMAN, Tynemouth. May be had at this office. 1d.

In these hard times this treatise will be welcomed by those who can credit its pretensions. That these are not a few is evident from the fact that the thirtieth thousand is before us. The most important part of the work is the dietary for one week, in which a series of dinners is described in accordance with the economical views of the author. We have had a long experience of the system here recommended, and can advise our readers to spend a penny in this little book, which investment cannot fail to save them pounds.

Man an Inhabitant of both Worlds! True Scriptural Plan of his Redemption as the Means of Obtaining Eternal Happiness. By W. COUCHMAN. 1d.

Commencing with a consideration of man's spiritual nature as allied to the physical, the author, from a kind of Pauline Spiritualism, passes on to the more abstruse problem of the Divine incarnation. He does not believe in the Atonement as a work of substitution, but as a spiritual victory. The views of Spiritualists and Swedenborgians find some favour here, but the author's views are more of an original character than borrowed from any sect or school.

Heaven and Hell, Where are they? Devils and Angels, What and Where are they? And Spiritualism rationally considered. By the same Author. 1d.

The devil is not personal, but is represented so in the Bible, "that the principle of evil, in its destructive action, be popularly shown." This is a qualification of Scriptural statement which it may be well to bear in mind. Speaking of Spiritualism, the author denies that good spirits come back, for if the Lord has a message to send he comes with it himself. Now, if the same work of impersonification be applied to the Lord as to the devil, and if the former be made a principle of good as the latter is of evil, we can endorse the statement, but even beyond that Mr. Couchman sees "one redeeming quality in Spiritualism"—that of "turning sceptics to the acknowledgment of a future state." May we not add that there is in Spiritualism just what men are capable of taking out of it. To those who are in the realms of theological speculation this tract will be useful, but we could recommend to the author a more dispassionate contemplation of the whole ground.

THE Kennedy family, Scottish vocalists, will open in London soon for a short season at Steinway Hall.

THE SLAVE'S VISION.

Mr. J. Archbold, of Choppington, has sent us copies of impromptu poems, by Miss E. A Brown, delivered by her during her visit to that district last month. We give place to one of them this week.

The slave toiled on at his arduous task
 Beneath the noon-tide's glare,
While he lists to the crack of the driver's whip
 Resounding through the air.

His manly brow is decked with pride,
 And his soul revolts within,
As he thinks of his life in bondage spent
 Within those fields so green.

A vision of his former home
 Springs up before him fair;
The sickle drops from out his grasp,
 And he fancies he is there.

No longer he hears the busy hum
 Of his fellow-workmen round;
Sleep has o'erpowered his weary brain,
 And stretched him on the ground.

He sees his native land again,
 And views the bright blue sky,
He follows the track of the river broad,
 And the mountains towering high.

Once more he grasps the friendly hand,
 While a fond embrace is given,
And his kindred welcome him back to the land
 From which he was cruelly driven.

Oh! how sweet he feels his freedom now,
 Like the long caged bird which has flown,
And mounts on the lofty wing of light,
 To a region it claims as its own.

* * * * * *

The driver passes by his form,
 And his face grows dark with a frown,
As he thinks of the work which lies undone,
 While the slave hath laid him down.

In anger he raises the ponderous whip
 To deal the fatal blow;
He pauses, stays his hand to look—
 Ah! can it be thus so?

True to the vision his spirit hath soared,
 But not to the land of its birth;
For God hath called it to a home
 That far exceeds this earth.

No more he'll tread the weary field,
 No more he'll sigh in grief;
No more he'll feel the driver's whip,
 Nor the curse between his teeth.

He now roams o'er a golden plain,
 And his griefs are banished far;
He joins in the song that angels sing
 In that beautiful land so fair. "SOLAH."

MR. COLVILLE'S LECTURES IN MANCHESTER AND LIVERPOOL.

On Wednesday, May 8th, Hulme Town Hall was comfortably filled with a highly intelligent audience, who assembled to listen to an oration on "Woman's True Position and Divine Mission," delivered by Mr. W. J. Colville. The lecture concluded in a short poem, "Our Father and our Mother God," which was rapturously applauded. Mr. Bancroft then invited the audience to select the subject for an impromptu poem. "Woman's Love" was the theme chosen. This poem was also very warmly received. With the exception of a limited number of seats, for which sixpence and one shilling was charged, according to position, the admission was free, and though there were no special contributions, the voluntary offerings of the audience rendered the affair a complete financial success. This lecture or a similar one will be given again in Manchester before long, at the earnest desire of many persons who were deeply interested on May 8th.

On Sunday last two very pleasing meetings were held in Grosvenor Street. Mr. Colville lectured and answered questions both afternoon and evening. Mr. Brown, of Manchester, ably conducted the services. A pleasant social tea-meeting was held at 5, p.m., between the services, which commenced at 2.30 and 6.30 respectively. The audience was very encouraging on both occasions, both as regards numbers and attentiveness.

On Saturday evening, May 11, the Lord Nelson Street Concert Hall, Liverpool, was pretty well occupied by a very mixed audience. Mr. Colville's lecture was by no means one of his happiest efforts, the influences being to a great extent of a discordant and depressing nature. On Monday, however, quite the reverse was the case—a more intelligent and sympathetic audience could hardly be imagined. Mrs. Scott's brilliant rendering of a portion of Mozart's "Twelfth Mass," and Miss Dixon's exquisite recitation preceding the lecture, made the meeting an enjoyable entertainment of a highly refined nature. Mr. Colville's lecture occupied an hour and a-half in delivery, and being replete with varied information, delivered in an earnest and telling manner, drew from the assembly frequent outbursts of applause. The *Liverpool Mercury* of the 14th instant gives a short but very fair criticism of the lecture, which it characterises "as doubtless containing much valuable advice," &c.

MR. T. M. BROWN, is at present in Belper; on leaving there he will visit Derby and Nottingham on his way south. Letters for him to be addressed, Mr. T. M. Brown, care of Mr. Bodell, 4, Chapel Street, Belper, near Derby.

A MATERIALISATION CIRCLE.

To the Editor.—Dear Sir,—I am deputed by the materialisation circle meeting at Mr. Brain's, Duke Street, Bloomsbury, to ask if you will kindly insert the following brief account of results.

The circle met for the first time on Thursday, April 25, when the well-known spirit "Charlie," materialised, and was recognised by those who had seen him elsewhere; and a female relative of one of the sitters also appeared.

At the next sitting we had no materialisation, but, as on all other occasions, we had the direct spirit-voices of "Charlie" and "John King" (who promised to show himself soon).

The next sitting was more successful; materialised forms appeared, and a book, placed on a small table four feet from the cabinet, was opened without visible contact.

The last sitting, Thursday, May 16, was the most successful, "Charlie" showing himself by his own lamp. He then desired us to get a light, when the table referred to rocked to and fro violently without visible contact.

On each occasion we sat round the table first in the dark, and had the usual physical manifestations—spirit-light, spirit-voice, &c.; after which we formed a semicircle in front of the cabinet in a subdued light, according to spirit-directions.

The circle express themselves fully satisfied with the medium, Mr. Rita, and with the arrangements of Mr. Brain.

The sittings are suspended for a short time, during Mr. Rita's absence on the Continent.

I enclose my card, and remain, yours truly,

"A MEMBER OF THE CIRCLE."

VACCINATION FROM THE CALF.

To the Editor.—Sir,—I have just seen Dr. Pearce's letter in your impression of the 3rd inst. Dr. Pearce quotes Jenner as saying that pustulous sores frequently appear on the nipple of the cow, which were not true cow-pox, and hence did not afford that protection which true cow-pox did. This is perfectly true, but it is not true to say that Jenner asserted that spontaneous cow-pox was useless and inert.

But whatever Jenner's opinions may have been, I assert that spontaneous cow-pox is as perfect a protection against small-pox as an attack of small-pox itself, which Jenner nowhere says was an *absolute protection* against small-pox. If it protects in 990 cases in the 1,000, this is sufficient. GEORGE WYLD, M.D.

12, *Great Cumberland Place.*

SOWERBY BRIDGE.—On Sunday, June 2nd, Mr. W. Wallace, the pioneer medium, will speak afternoon and evening. The anniversary services of the Lyceum will be held on July 14th, when Mrs. Batie will occupy the platform. All friends are earnestly invited.

HALIFAX.—The friends in this place have removed their place of meetings to more commodious premises, which will be known as the Halifax Spiritual Institution, situate in Union Street Yard, opposite the Old County Court House, where services will be conducted every Sunday at 2.30 and 6.30. Friends are invited.—C. APPLEYARD, Sec.

CORRECTIONS.—A sentence in Mr. Herbst's report published last week should read: "Got up, swung the table about, placed it in front of me, then sat on it, laughing." Further on a paragraph divides two sentences, which makes it appear as if Mr. Eglinton was eulogising his own powers, whereas it is those of Mr. Colman which are referred to.

ROCHDALE.—Mr. W. J. Colville will deliver two inspirational addresses and poems on subjects chosen by the audience, on Sunday, May 26th, in Regent Hall, Regent Street, at 2.30 and 6.30. Admission free, collection at the close. For the convenience of friends from a distance, tea will be provided, parties bringing their own bread.—J. T. OWEN, Sec.

ASHTON-UNDER-LYNE.—The Society of Ashton Spiritualists have made arrangements for a series of lectures to be delivered in the Hall of the British Workman, Booth Street, Ashton, and the first lecture will be delivered on Sunday next (May 26), by Mr. W. Wallace, the pioneer medium. Services commence at 2.30 and 6.30. A cordial invitation is extended to all.—W. AVERY, Sec.

ROCHDALE.—An inspirational address was delivered by Mr. J. J. Morse in Regent's Hall, on Friday, May 17th. The subject, "Swedenborg; his Experiences on Earth and in Spirit-Life," was chosen by the audience, and the discourse left nothing to be desired but another visit from our esteemed friend. At the close questions were invited, though none were propounded—a clear proof of the manner in which "Tien" had discussed his theme. On Sunday, May 26th, Mr. Colville will deliver two inspirational addresses in the same hall, in the afternoon at 2.30, and in the evening at 6.30.—C. PARSONS.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis has been having a successful series of meetings in this place, and has given great satisfaction to the members and friends of the Psychological Society. On Sunday evening, May 12, Mr. Wallis delivered an excellent address on "Spiritualism, the Saviour of Humanity," after which Mr. Urwin spoke in a hearty manner, concluding with an original poem. On Monday evening, May 13, Mr. Wallis delivered another address on "Mediumship; its Nature and Scope," which received well merited applause. At the close many questions were asked, and answered in an able manner. On the Wednesday evening, Mr. Wallis delivered a special lecture on the "Educational Aspects of Spiritualism," in aid of the Library funds of the Society. "Tom Joyce" also controlled Mr. Wallis, and answered questions to the amusement and satisfaction of all present. Afterwards, "Lightheart" composed three poems from words selected by the audience, and gave two psychometric delineations of gentlemen who acknowledged them to be correct. A collection was taken up at the close, and the meeting separated with votes of thanks to Mr. Wallis, who had given his services gratuitously for the benefit of the library.—R. M.

MR. BURNS'S LECTURES AT CAMBRIDGE.

PUBLIC HALL, JESUS LANE, CAMBRIDGE.

Mr. J. BURNS, of London, will deliver the following course of Lectures:—

MONDAY, MAY 27.

Temperance, as Taught by the Science of Man.

Admission Free: a collection at the close.

TUESDAY, MAY 28.

How to Read a Man like a Book;

or, Every Man his own Phrenologist.

THURSDAY, MAY 30.

The Popular Uses of Phrenology.

Parents, Teachers, and young people are specially invited.

FRIDAY, MAY 31.

How to Examine a Head Phrenologically.

With numerous illustrations selected from the audience.

The greater part of the evening will be devoted to the public examination of Eminent and Notable Characters.

The public are requested to pick out interesting examples for this and other evenings.

Each Lecture will conclude with Examinations on the platform.

To commence at 8 o'clock each evening. Door open at 7.30.

Admission—Front seats, 1s.; Back seats, 6d., except on Monday night when the admission will be free.

On TUESDAY and FRIDAY Mr. BURNS will attend at the PUBLIC HALL for the purpose of giving Private Phrenological Examinations. Hours 10 till 4.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, June 2 and 3.
GLASGOW.—Sunday and Monday, June 9 and 10.
BAKEWILL.—Saturday, June 15.
LIVERPOOL.—Sunday and Monday, June 16 and 17.
KEIGHLEY.—Sunday, June 23.
COWLING.—Tuesday, June 25.
CARDIFF.—Sunday, June 30, and week following.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

ROCHDALE.—May 26, Regent Hall, Regent Street, at 2.30 and 6.30 p.m. Also on Sundays, June 9 and 23, and July 14.
LIVERPOOL.—Sunday, June 2, at 11 a.m. and 6.30 p.m. Monday, June 3, at 7.45 p.m. Camden Hotel, Camden Street.
MACCLESFIELD.—Wednesday, June 12, and Sunday, June 16.
BAKEWELL.—Saturday, June 15.
MANCHESTER.—Sunday, June 30.
NEWCASTLE.—Latter part of July.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom. Special opportunities are afforded to societies, &c., near Manchester, for week-evening lectures. For all particulars address to him at 159, Strangeways, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.

MILLOM.—At Mr. Taylor's, May 26, 27, and 28.
BARROW.—May 29, 30, and 31.
MACCLESFIELD.—New Lecture Hall, Great King Street, June 2, at 2.30 and 6.30.

Mr. Wallis will be glad to co-operate with friends in the district of Macclesfield after his engagement in that place until the 15th of June.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingsland, N.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday May 26, at 6 30 p.m. Trance Address. Miss E. A. Brown.
Admission free. A collection to defray expenses.

4, *Nixon Street, Newcastle-on-Tyne.* H. A. KERSEY, Hon. Sec.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR MAY.

Mr. Lamont will speak at Bolton	Sunday	May 26, at 2.30 and 6.30
Mr. Sheperd at Manchester	,,	,, 26, at 2.30
Mr. Johnson at Liverpool	,,	,, 26, at 6.30
Mr. Holt at Macclesfield	,,	,, 26, at 6 30
Messrs. Dawson and Brown at Oldham	,,	,, 26, at 2.30 and 6.30
Mr. Cordingly at Bury	,,	,, 26, at 2.30 and 6.30
Mr. Taylor at Ulverston	,,	,, 26, at 2.30 and 6.30

JOHN LAMONT, President.
April 28. CHARLES PARSONS, Secretary.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoons, May 12 and 19, the members and friends of the above Association had the pleasure of listening to trance addresses through Miss Young, this being her first visit.

The subject on the 12th inst. was "The Spirit of Truth shall make you Free," which was handled in a masterly and logical manner, giving unbounded satisfaction. At the close of the address, one of her Indian guides gave us a poem on "The Mother and her Child." Miss Young, as a lady and medium, will make many friends in this locality the more they become acquainted with her. Miss Young also attended the usual evening seance, when an old and very esteemed friend of the writer took control. Personally the seance was very enjoyable; each of the other sitters being very forcibly impressed with this lady's mediumship.

On Tuesday, May 14, Mr. Burns again attended and examined a dozen heads phrenologically, giving great satisfaction to the parties examined and affording much instruction to the audience. The proceeds of both evenings were wholly devoted to the funds of the Association.

On Tuesday, 21st, Mr. Drake delivered a lecture, entitled, "Do Men Live after Death?—Who shall answer?" In the course of his address he reviewed the different teachings of the Churches as also the negations of materialism, and contrasted the facts of Spiritualism as that only which could satisfactorily answer the question, claiming that Spiritualists had gone farther than any other body of thinkers in demonstrating a future existence.

On Tuesday, May 28th, Mr. Iver McDonald will deliver a lecture on "The Teachings of Jesus and the Teachings of the Churches on the Atonement," at 8 for 8.30.

The quarterly meeting will take place on Sunday afternoon, May 26; tea on table at 5.15. Admission 1s. Tickets are now ready. Public meeting at 7 o'clock. Terms of membership, 1s. per quarter, including use of lending library. CHARLES WHITE, Hon. Sec. *pro tem.*

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, MAY 26.—Mr. Lambelle at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, MAY 28.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, MAY 30.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MAY 26, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 11 and 7.
TUESDAY, MAY 28, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, MAY 29, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, MAY 30, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, MAY 31, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30., admission free. WEDNESDAY, Members Developing Seance; 8 for 8.30. THURSDAY, Social Meeting of Members and Friends; 8 till 11. SATURDAY, Inquirer's Seance, Medium, Mrs. Treadwell; admission 6d., to pay expenses; Local and other Mediums invited. SUNDAY, Afternoon, Trance and Normal Addresses; 3.15. Evening, Inquirers' Seance, various mediums; admission 6d., to pay expenses; 7.30 for 8. Admission to Seances by previous application or introduction.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 26, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30. and 6 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 186, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, MAY 28, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, MAY 29, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, MAY 30, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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